



THE TWO WINES

THE BLESSED & THE CURSED

AARON EARNEST

The Two Wines

The Blessed & The Cursed



“To the only wise God our Saviour, *be* glory and majesty, dominion and power, both now and ever. Amen.”
— Jude 1:25 KJB

“Glory to God in the highest, and on earth peace, good will toward men.” — Luke 2:14 KJB

“And *that* every tongue should confess that Jesus Christ *is* Lord, to the glory of God the Father.”
— Philippians 2:11 KJB

“And we have seen and do testify that the Father sent the Son *to be* the Saviour of the world.” — 1 John 4:14 KJB

“Then said Jesus to them again, Peace *be* unto you: as *my* Father hath sent me, even so send I you.” — John 20:21 KJB

“That they all may be one; as thou, Father, *art* in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.” — John 17:21 KJB

“And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.” — Matthew 24:14 KJB

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INTRODUCTION

WINE! The tasty life-giving liquid fruit of the climbing emerald vine. The miracle of God in the providential machinery and process which converts the ever-flowing water of life, the warm rays of the shining golden orb of the heavenly sun and the lowly, humble minerals of the dust into the sacrificial blood of the crushed (bruised) grape. The resultant work of the careful and tender gardener, or faithful husbandman, over a period of JEHOVAH Elohiym's grace, in faith, hope and love.

What can the Bible (KJB) teach in regards this marvelous treasure of the field and garden? What natural and spiritual lessons may be learned from wine? Why did God provide it? What connection does it have in the plan of salvation, of redemption? What connection does it have with Jesus? What does it have to do with His followers?

Is all wine in the Bible sanctified to partake and drink of? Is every mention of the word “wine” blessed and invigorating, or is there a real dichotomy, where some is cursed and intoxicating instead? Is it the very inherent nature that is the seeming reason, or is it simply a matter of how much one imbibes?

Psalms 104:15 KJB - And wine that maketh glad the heart of man, and oil to make *his* face to shine, and bread *which* strengtheneth man’s heart.

Proverbs 20:1 KJB - Wine is a mocker, strong drink *is* raging: and whosoever is deceived thereby is not wise.

This present written material is designed to consider these things from the primary source of information, namely, the holy scriptures (KJB; King James Bible, English, being translated from the HOT (Hebrew Old Testament) and the GNT TR (Greek New Testament Textus Receptus)) and not from any other source, though other materials will give additional confirmation afterwards. The reason for this is found in the texts of Isa. 8:20; 1 Pet. 4:11 KJB.

This labour of love (unto God & mankind) is also designed to appeal to the widest audience as possible, so that all may, “... sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear:” (1 Pet. 3:15 KJB), placing a long-forgotten gem of glorious truth back into its place of honour.

Whether any who read this work, already have a position (belief / knowledge) upon this particular subject, or not, try not to jump ahead, and please consider the following texts:

“He that answereth a matter before he heareth *it*, *it is* folly and shame unto him.”
– Proverbs 18:13 KJB

“*He that is* first in his own cause *seemeth* just; but his neighbour cometh and searcheth him.”
– Proverbs 18:17 KJB

“Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.” – 2 Timothy 2:15 KJB

CHAPTER 1

Words & Definitions

Song of Solomon 1:2 KJB - Let him kiss me with the kisses of his mouth: for **thy love is better than wine.**

Song of Solomon 4:10 KJB - How fair is thy love, my sister, *my* spouse! **how much better is thy love than wine!** and the smell of thine ointments than all spices!

The inspired poetry of the wisest human king, Solomon, compares the love of husband to wife, and she to her vowed man to that which is superior to the choicest wine. What a comparison! What meaning in symbolism and metaphor! Yea, what an introduction to the subject! Yet, what is “wine” that it can be so compared?

Etymology Online:

“Old English *win* “wine,” from Proto-Germanic **winam* (source also of Old Saxon, Old Frisian, Old High German *win*, Old Norse *vin*, Dutch *wijn*, German *Wein*), an early borrowing from Latin *vinum* “wine,” from PIE **uoin-a-*, related to words for “wine” in other southern European languages (Greek *oinos*, Albanian *Ghegvêne*), also Armenian (*gini*), Hittite (*uiian(a)-*), and non-Indo-European Georgian and West Semitic (Arabic *wain*, Hebrew *yayin*).” - <https://www.etymonline.com/word/wine>

So, it is seen that the word “wine” comes down to the present day from the ancient Hebrew language (the very language of the Old Testament), and especially the Hebrew word “yayin” [“יַיִן”] [jod, jod, nun (final; value = 10+10+700) – pronounced ‘yah-yeen’]. “Yayin” simply means the fruit (produce) which comes of the “grapevine”. For instance, it is used in the follow texts:

[1]

Numbers 6:4 KJB - All the days of his separation shall he [**the Nazarite**] eat nothing that is made of the **vine** tree, from the kernels even to the husk.

Numbers 6:4 HOT - **כֹּל יְמֵי נִזְרָוֶה מִכָּל אֲשֶׁר יַעֲשֶׂה מִגֶּפֶן הַיּוֹנֵן מִחְרָצִים וְעַד־זָג לֹא יַאֲכֵל:**

Numbers HOT Transliterated - Kol y'mey niz'rô miKol ásher yëäseh miGefen ha**Yayin** möchar'tzaNiym w'ad-zäg lo yokhël

[2]

Jeremiah 40:10 KJB - As for me, behold, I will dwell at Mizpah to serve the Chaldeans, which will come unto us: but ye, gather ye **wine**, and summer fruits, and oil, and put *them* in your vessels, and dwell in your cities that ye have taken.

וְאַנִּי הָנֶן יֹשֵׁב בְּמִצְפָּה לְעַמְדָה לִפְנֵי הַכֹּשְׁדִים אֲשֶׁר יִבָּאוּ אֲלֵינוּ וְאַתֶּם אַסְפוּ יִין וְקִיזْ וְשָׁמָן וְשָׁמוֹ - Jeremiah 40:10 HOT

בְּכָלִיכֶם וְשָׁבוּ בָּעָרִיכֶם אֲשֶׁר-תְּפַשְּׁתֶם Jeremiah 40:10 HOT Transliterated - waániy hin'niy yoshëv BaMitz'Päh laámod lif'nëy haKas'Diyim ásher yävoüëlëynü w'aTem iš'fù yayin w'qayitz w'shemen w'simû Bikh'lëykhem ûsh'vû B'ärëykhem ásher-T'fas'Tem

[3]

Jeremiah 40:12 KJB - Even all the Jews returned out of all places whither they were driven, and came to the land of Judah, to Gedaliah, unto Mizpah, and gathered wine and summer fruits very much.

וַיִּשְׁבּוּ כָל-הָיּוֹדִים מִכְלַ-הַמָּקוֹמוֹת אֲשֶׁר נִדְחָו-שָׁם וַיָּבָא אֶרְצֵ-יְהוּדָה אֶל-גָּדְלֵי-הוּ המִצְפָּה וַיִּאַסְפּוּ יִין וְקִיזْ הַרְבָּה מְאֹד Jeremiah 40:12 HOT

Jeremiah 40:12 HOT Transliterated - waYäshuvû khäl-haY'hüdiym miKäl-haM'qomôt ásher niD'chû-shäm waYävoü eretz-y'hüdäh el-G'dal'yähû haMitz'Pätäh waYaaš'fù yayin wäqayitz har'Béh m'od f

This is the common Hebrew word for “wine” in the Old Testament, and just these few examples show that it is directly connected to that which comes fresh from the “vine” and harvest. This would give the meaning of the definition as that which comes of the grapevine, the fruit of grapes, and as the juice of the grape itself. There is no indication in those texts of alcoholic content.

Jewish Encyclopedia Online, while far from perfect, states at the beginning, that:

“WINE. ...

The juice of the grape is the subject of special praise in the Scriptures. ..." -
<https://jewishencyclopedia.com/articles/14941-wine>

Before considering what that means, the other language (Greek) of the Bible should also be examined, as well as a modern English definition and use.

Aristotle [“... (384 BC – 322 BC) [1] was a Greek philosopher and polymath, a student of Plato and teacher of Alexander the Great.” - <http://en.wikipedia.org/wiki/Aristotle>] said (circa 350 BC),

Meteorlogica Book IV; part 10 [Translated by E. W. Webster]:

[English] “... Sweet wine does give off fumes, for it contains fat and behaves like oil. It does not solidify under the influence of cold and it is apt to burn. Really it is not wine at all in spite of its name: for it does not taste like wine and consequently does not inebriate as ordinary wine does. ...

... (**Wine is a liquid which raises a difficulty**: for it is both liable to evaporation and it also thickens; for instance new wine does. The reason is that the word ‘wine’ is ambiguous and different ‘wines’ behave in different ways. ...) -

<http://classics.mit.edu/Aristotle/meteorology.4.iv.html>

Dictionary Online:

“Wine – noun

... [3]. **the juice, fermented or unfermented**, of various other fruits or plants, **used as a beverage, sauce**, etc. ..." - <http://dictionary.reference.com/browse/wine>

Merriam-Webster’s Dictionary Online:

“Wine – noun

... something that **invigorates or intoxicates**.” - <http://www.merriam-webster.com/dictionary/wine>

Invigorates? What does this word mean?

Merriam-Webster Online:

“**invigorate** verb ...

... **to give life and energy** to : **animate**

also : **stimulate** sense 1” - <https://www.merriam-webster.com/dictionary/invigorate>

Intoxicates? What does this word mean?

Merriam-Webster Online:

“**Intoxicate** - transitive verb

1 **poison**

2 a : **to excite or stupefy by alcohol or a drug especially to the point where physical and mental control is markedly diminished** b : to excite or elate to the point of enthusiasm or frenzy” - <http://www.merriam-webster.com/dictionary/intoxicate>

Merriam-Webster Online:

“**toxic** adjective ...

1 : **containing or being poisonous material especially when capable of causing death or serious debilitation**

toxic waste

a toxic radioactive gas

an insecticide highly toxic to birds

2 : **exhibiting symptoms of infection or toxicosis**

the patient became toxic two days later

3 : **extremely harsh, malicious, or harmful**

toxic sarcasm

4 : **relating to or being an asset that has lost so much value** that it cannot be sold on the market” -

<https://www.merriam-webster.com/dictionary/toxic>

Roman Catholicism, as well as other catholic faiths (Anglican, Orthodoxy, &c.) which have alcoholic “wine” in their services, also clearly state that such as they use is “intoxicating”, as for instance:

“The “Transubstantiation” of the “Eucharist”:

... when the priest consecrates bread and wine, ...

... The accidents remain in their totality-for example, that which was wine and is now Christ’s blood still has the smell of wine, the intoxicating power of wine. ...” -

<https://web.archive.org/web/20120427160947/http://www.ewtn.com/faith/teachings/eucha4.htm>

Just from these brief looks into the word “wine” it demonstrates that in common society, anciently and modernly, even religiously, there is a dual use of the word “wine”, and the surrounding context of this word will always determine its proper meaning, in whether it is the healthy juice of the unfermented, uncorrupted grape, or the deleterious poisonous liquid of fermentation and alcohol.

[1] WINE (good, invigorating, life giving):

The pure unfermented, invigorating & life-giving Fruit juice and / or pressed liquid of the Grape from the Vine Tree.

[2] WINE (bad, intoxicating, life taking, death causing):

The fermented liquid of the Grape from the Vine Tree, distilled into toxic & poisonous alcohol.

How can the word “wine” speak of both being able to give life, and yet take away life, causing death at the same time? How can there be two opposing definitions linked to the same word? The Bible shows how, but before looking at that, consider the uses of the word “wine” in the scriptures, and various Hebrew and koine Greek terms that underlie the English translation.

The English word “wine” is found 231 times in 212 verses in the King James Bible:			
OT	OT	OT	NT
Gen. 9:21,24, 14:18, 19:32,33,34,35, 27:25,28,37, 49:11,12; Exo. 29:40; Lev. 10:9, 23:13; Num. 6:3,20, 15:5,7,10, 18:12, 28:7,14; Deu. 7:13, 11:14, 12:17, 14:23,26, 16:13, 18:4, 28:39,51, 29:6, 32:33,38, 33:28; Jos. 9:4,13; Jdg. 9:13, 13:4,7,14, 19:19; 1 Sam. 1:14,15,24, 10:3, 16:20, 25:18,37; 2 Sam. 6:19, 13:28, 16:1,2; 2 Kin. 18:32; 1 Chr. 9:29, 12:40, 16:3, 27:27;	2 Chr. 2:10,15, 11:11, 31:5, 32:28; Ezr. 6:9, 7:22; Neh. 2:1, 5:11,15,18, 10:37,39, 13:5,12,15; Est. 1:7,10, 5:6, 7:2,7,8; Job 1:13,18, 32:19; Psa. 4:7, 60:3, 75:8, 78:65, 104:15; Pro. 3:10, 4:17, 9:2,5, 20:1, 21:17, 23:30,31, 31:4,6; Ecc. 2:3, 9:7, 10:19; Son. 1:2,4, 4:10, 5:1, 7:9, 8:2; Isa. 1:22, 5:11,12,22, 16:10, 22:13, 24:7,9,11, 27:2, 28:1,7, 29:9, 36:17, 49:26, 51:21, 55:1, 56:12, 62:8, 65:8;	Jer. 13:12, 23:9, 25:15, 31:12, 35:2,5,6,8,14, 40:10,12, 48:33, 51:7; Lam. 2:12; Eze. 27:18, 44:21; Dan. 1:5,8,16, 5:1,2,4,23, 10:3; Hos. 2:8,9,22, 3:1, 4:11, 7:5,14, 9:2,4, 14:7; Joe. 1:5,10, 2:19,24, 3:3,18; Amo. 2:8,12, 5:11, 6:6, 9:13,14; Mic. 2:11, 6:15; Hab. 2:5; Zep. 1:13; Hag. 1:11, 2:12; Zec. 9:15,17, 10:7;	Mat. 9:17; Mar. 2:22, 15:23; Luk. 1:15, 5:37,38,39, 7:33, 10:34; Jhn. 2:3,9,10, 4:46; Act. 2:13; Rom. 14:21; Eph. 5:18; 1 Tim. 3:3,8, 5:23; Tit. 1:7, 2:3; 1 Pet. 4:3; Rev. 6:6, 14:8,10, 16:19, 17:2, 18:3,13.

“
[+05433]

Gen. 9:21,24, 14:18, 19:32,33,34,35, 27:25, 49:11,12; Exo. 29:40; Lev. 10:9, 23:13; Num. 6:3,4,20, 15:5,7,10, 28:14; Deu. 14:26, 28:39, 29:6, 32:33,38; Jos. 9:4,13; Jdg. 13:4,7,14, 19:19; 1 Sam. 1:14,15,24, 10:3, 16:20, 25:18,37; 2 Sam. 13:28, 16:1,2; 1 Chr. 9:29, 12:40, 27:27;	2 Chr. 2:10,15, 11:11; Neh. 2:1, 5:15,18, 13:15; Est. 1:7,10, 5:6, 7:2,7,8; Job 1:13,18, 32:19; Psa. 60:3, 75:8, 78:65, 104:15; Pro. 4:17, 9:2,5, 20:1, 21:17, 23:20,30,31, 31:4,6; Ecc. 2:3, 9:7, 10:19; Son. 1:2,4, 2:4, 4:10, 5:1, 7:9, 8:2; Isa. 5:11,12,22, 16:10, 22:13, 24:9,11, 28:1,7, 29:9, 51:21, 55:1, 56:12;	Jer. 13:12, 23:9, 25:15, 35:2,5,6,8,14, 40:10,12, 48:33, 51:7; Lam. 2:12; Eze. 27:18, 44:21; Dan. 1:5,8,16, 10:3; Hos. 4:11, 7:5, 9:4, 14:7; Joe. 1:5, 3:3; Amo. 2:8,12, 5:11, 6:6, 9:14; Mic. 2:11, 6:15; Hab. 2:5; Zep. 1:13; Hag. 2:12; Zec. 9:15, 10:7.
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“Wine” [Strong’s H8492]: tiyrowshe שִׁירוּשׁ - “From H3423 [yarash שָׁרַשׁ to seize, dispossess, take possession of, inherit, disinherit, occupy, impoverish, an heir] in the sense of expulsion [press out of]” 38 times “wine”. “Wine, fresh or new wine, must, freshly pressed wine.”		
Gen. 27:28,37; Num. 18:12; Deu. 7:13, 11:14, 12:17, 14:23, 18:4, 28:51, 33:28; Jdg. 9:13; 2 Kin. 18:32;	2 Chr. 31:5, 32:28; Neh. 5:11, 10:37,39, 13:5,12; Psa. 4:7; Pro. 3:10; Isa. 24:7, 36:17, 62:8, 65:8; Jer. 31:12;	Hos. 2:8,9,22, 4:11, 7:14, 9:2; Joe. 1:10, 2:19,24; Mic. 6:15; Hag. 1:11; Zec. 9:17.

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“Strong Wine”, “Strong Drink” [Strong’s H7941]: shekar שְׁקָר “From H7937 [shakar שָׁקַר to be, or to become drunken, be intoxicated]” 21 times “strong drink”, 1 time “strong wine”, 1 time “drunkard” [could be made from fruit of the vine, grapes, dates, rice, honey, etc.]		
Lev. 10:9; Num. 6:3, 28:7; Deu. 14:26, 29:6;	Jdg. 13:4,7,14; 1 Sam. 1:15; Psa. 69:12;	Pro. 20:1, 31:4,6; Isa. 5:11,22, 24:9, 28:7, 29:9, 56:12; Mic. 2:11.

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“Wine, Winepresses, Press, Fats, Pressfat” [Strong’s H3342]: yeqeb; בָּקַר “From an unused root meaning to excavate” [winevat dug into the earth] 10 times “winepresses”, 2 times “press”, 2 times “fats”, 1 time “pressfat”, 1 time “wine”

Num. 18:27,30;	Job 24:11;	Hos. 9:2;
Deu. 15:14, 16:13;	Pro. 3:10;	Joe. 2:24, 3:13;
Jdg. 7:25;	Isa. 5:2, 16:10;	Hag. 2:16;
2 Kin. 6:27;	Jer. 48:33;	Zec. 14:10.

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“Lees, Dregs” [Strong’s H8105]: shemer; שְׁמֵר “From H8104 [shamar שְׁמַר to keep, guard, observe, give heed]” 4 times “lees”, 1 time “dregs”

Psa. 75:8;	Isa. 25:6 (x2);	Jer. 48:11;	Zep. 1:12.
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“Grape, Wine” [Strong’s H6025]: `enab; עֲנָב “From an unused root probably meaning to bear fruit” 18 times “grape[s]”, 1 time “wine”

Gen. 40:10,11, 49:11;	Deu. 23:24, 32:14,32;	Jer. 8:3;
Lev. 25:5;	Neh. 13:15;	Hos. 3:1, 9:10;
Num. 6:3, 13:20,23;	Isa. 5:2,4;	Amo. 9:13.

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“Wine” [Strong’s H2562]: chamar (Aramaic); חָמֵר “Corresponding to H2561 [chemer חָמֵר wine, from H2560 chamar to boil, foam, foam up, ferment]” 6 times “wine”

Ezr. 6:9, 7:22;	Dan. 5:1,2,4,23.
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“Wine” [Strong’s H2561]: chemer; חָמֵר “From H2560 [chamar חָמֵר to boil, foam, foam up, ferment]” 1 time “pure”, 1 time “wine”

Deu. 32:14;	Isa. 27:2.
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“Sweet Wine, New Wine, Juice” [Strong’s H6071]: `aciyc; טִבְעָנָה “From H6072 [acac טִבְעָנָה to press, crush, press by treading, tread down or out]” 2 times “new wine”, 2 times “sweet wine”, 1 time “juice”

Son. 8:2;	Isa. 49:26;	Joe. 1:5, 3:18;	Amo. 9:13.
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Liquor [Strong’s H4952]: mishrah; מִשְׁרָה “From H8281 [sharah; שָׁרָה to let loose, set free] in the sense of loosening” 1 time “liquor” [juice of steeped grapes]

Num. 6:3.

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“Liquor” [Strong’s H4197]: mezeg; מְזֶג “From an unused root meaning to mingle (water with wine)” 1 time “liquor”

Son. 7:2.

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“Mixed Wine, Drink Offering” [Strong’s H4469]: *mamvak;* מְמַבֵּךְ “From H4537 [macak מְכַאֵּךְ to mix, mingle, produce by mixing]” 1 time “mixed wine”, 1 time “drink offering”

Pro. 23:30;

Isa. 65:11.

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“Flagon[s] [of wine]” [Strong’s H809]: ‘ashiyyah; אֲשִׁיחָה “From H808 ['ashiyyah אֲשִׁיחָה with the sense of pressing down, foundation]” 4 times “flagon”

2 Sam. 6:19;

1 Chr. 16:3;

Son. 2:5;

Hos. 3:1.

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“Wine, Drink, Drunken” [Strong’s H5435]: cobe'; כּוֹבֵד “From H5433 [caba' כּוֹבֵד to drink heavily or largely, imbibe]” 1 time “wine”, 1 time “drink”, 1 time “drunken”

Isa. 1:22;

Hos. 4:18;

Nah. 1:10.

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“Drunkard, Winebibbers, Fill, Drunken, [variant]” [Strong’s H5433]: caba'; כּוֹבֵד “A primitive root” 2 times “drunkard”, 1 time “winebibbers”, 1 time “fill”, 1 time “drunken”, 1 time [variant]

Deu. 21:20;

Pro. 23:30,31;

Isa. 56:12;

Eze. 23:42;

Nah. 1:10.

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“Spiced” [Strong’s H7544]: reqach; רָקֶחֶת “From H7543 [raqach רָקֶחֶת to mix, compound]” 1 time “spiced” wine

Son. 8:2.

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“Vinegar” [Strong’s H2558]: chomets; חֻמֶּת “From H2556 [chamets חֻמֶּת to be leavened, sour]” 6 times “vinegar”

Num. 6:3;

Rth. 2:14;

Psa. 69:21;

Pro. 10:26, 25:20.

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“Gall, Venom, Poison, Hemlock” [Strong’s H7219]: ro'sh; רָאשֶׁה 9 times “gall”, 1 time “venom”, 1 time “poison”, 1 time “hemlock”

Deu. 29:18, 32:32,33;

Psa. 69:21;

Lam. 3:5,19;

Amo. 6:12.

Job 20:16;

Jer. 8:14, 9:15, 23:15;

Hos. 10:4;

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“Mingle” [Strong’s H4537]: macak; מְכַאֵּךְ “A Primitive root” 5 times “mingle”

Psa. 102:9;

Pro. 9:2,5;

Isa. 5:22, 19:14.

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“Mixture” [Strong’s H4538]: mecek; מְכַאֵּךְ “From H4537 [macak מְכַאֵּךְ to mix, mingle, produce by mixing]” 1 time “mixture”

Psa. 75:8.

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“Mixed” [Strong’s H4107]: mahal; מְהֻלֵּל “Meaning to “circumcise, cut down, weaken”, “A Primitive Root” 1 time “mixed” [wine mixed with water]

Isa. 1:22.

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**“Drink Offering, Libation, Molten Image, Something Poured Out” [Strong’s H5262]: necek; נָכַךְ
“From H5258 [nacak נָכַךְ to pour out, pour, offer, cast]” 59 times “offering”, 4 times “image”,
1 time “cover withhold”**

Gen. 35:14;	Num. 4:7, 6:15,17, 15:5,7,10,24, 28:7,8,9,10,14,15,24,31, 29:6,11,16,18,19,21,22,2 4,25,27,28,30,31,33,34,3 Lev. 23:13,18,37;	2 Kin. 16:13,15; 1 Chr. 29:21; 2 Chr. 29:35;	Psa. 16:4; Isa. 41:29, 48:5, 57:6;	Jer. 7:18, 10:14, 19:13, 32:29, 44:17,18,19,25, 51:17; Eze. 20:28, 45:17; Joe. 1:9,13, 2:14.
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**“Honey” [Strong’s H1706]: dēbash; שֵׁבֶץ “From an unused root meaning to be gummy”
52 times “honey”, 1 time “honeycomb” [+03295], 1 time “honeycomb” [+06688]**

Gen. 43:11;	Deu. 6:3, 8:8, 11:9, 26:9,15, 27:3, 31:20, 32:13;	2 Sam. 17:29; 1 Kin. 14:3;	Job 20:17; Psa. 19:10, 81:16, 119:103;	Isa. 7:15,22; Jer. 11:5, 32:22, 41:8;
Exo. 3:8,17, 13:5, 16:31, 33:3;	Jos. 5:6;	2 Kin. 18:32;	Pro. 16:24, 24:13, 25:16,27;	Eze. 3:3, 16:13,19, 20:6,15, 27:17.

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**“Wine” [Strong’s G3631]: oinos; οἴνος “A primary word or perhaps from H3196 [yayin יְיִן wine]
32 times “wine”, 1 time “winepress” [+ 3125]**

Mat. 9:17;	Jhn. 2:3,9,10, 4:46;	1 Tim. 3:8, 5:23; Tit. 2:3;
Mar. 2:22, 15:23;	Rom. 14:21;	 Rev. 6:6, 14:8,10, 16:19, 17:2, 18:3,13, 19:15.

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**“New Wine” [Strong’s G1098]: gleukos; γλεῦκος “Akin to G1099 [glykys γλυκύς sweet]” 1 time
“new wine”**

Act. 2:13.

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**“Vine [of the; Fruit]” [Strong’s G288]: ampelos; ἄμπελος “From G297 [amphoteroi ἀμφότεροι
both] and G257 [halwn ἄλων a ground plot or threshing floor]” 9 times “vine”**

Mat. 26:29;	Luk. 22:18;	Jam. 3:12;
Mar. 14:25;	Jhn. 15:1,4,5;	Rev. 14:18,19.

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**“Vinegar” [Strong’s G3690]: oxos; ὅξος “From G3691 [oxys ὅξυς sharp, swift, quick]”
7 times “vinegar”**

Mat. 27:34,48;	Mar. 15:36;	Luk. 23:36;	Jhn. 19:29,30.
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“Strong drink” [Strong’s G4608]: sikera; σίκερα “From Hebrew origin רַכְשׁ H7941)”
1 time “strong drink”

Luk. 1:15.

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“Excess of wine” [Strong’s G3632] oinophlygia; οἰνοφλυγία “From G3631 [oinos οἶνος wine] and G5397 [phlyaros φλύαρος persons uttering or doing silly things, babbling]”
1 time “excess of wine”

1 Pet. 4:3.

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“Given To Wine” [Strong’s G3943]: paroinos; πάροινος “From G3844 [para παρά from, of, at, by, besides, near] and G3631 [oinos οἶνος wine]” 2 times “given to wine”

1 Tim. 3:3;

Tit. 1:7.

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“Winebibber” [Strong’s G3630]: oinopotes; Οινοπότης
“From G3631 [oinos οἶνος wine] and G4095 [pinō; πίνω to drink]” 2 times “winebibber”

Mat. 11:19;

Luk. 7:34.

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“Have Well Drunk, Be Drunken, Be Made Drunk” [Strong’s G3184]: methyō; μεθύω
“From G3178 [methē; μέθη intoxication, drunkenness]”

5 times “Be Drunken”, 1 time “Have Well Drunk”, 1 time “Be Made Drunk”

Mat. 24:49;

Act. 2:15;

1 Thes. 5:7;

Jhn. 2:10;

1 Cor. 11:21;

Rev. 17:2,6.

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“Drunkenness” [Strong’s G3178]: methē; μέθη “Apparently a root word” 3 times “drunkenness”

Luk. 21:34;

Rom. 13:13;

Gal. 5:21.

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All of these words and texts, in relation to the subject of “wine” show something very interesting in how the Bible uses this word, and the differing natures and effects that are contextually associated. While some texts are clearly speaking about inebriation, drunkenness and intoxication resultant from alcoholic content as a result from fermentation, not every use is associated with such alcoholic content. In fact, many places simply refer to that which comes fresh from the harvest and first fruits, and the resultant invigorating liquid / blood of the grape before fermentation ever sets in. Are there truly two kinds of “wine” in the Bible, one of blessing, and another of cursing? There is no need to guess at anything with God’s word, as it explains itself “line upon line” (Isa. 28:10,13 KJB).

CHAPTER 2

Blessing & Cursing

Deuteronomy 30:19 KJB - I call heaven and earth to record this day against you, *that I have set before you life and death, blessing and cursing:* therefore choose life, that both thou and thy seed may live:

There is a dual use of the word “wine” in the Bible:

Blessing - Life	Cursing - Death
Isaiah 65:8 KJB - Thus saith the LORD, As <u>the new wine is found in the cluster</u> , and one saith, <u>Destroy it not; for a blessing is in it</u> : so will I do for my servants' sakes, that I may not destroy them all.	Isaiah 5:22 KJB - <u>Woe</u> unto <i>them that are mighty to drink wine</i> , and men of strength to <u>mingle strong drink</u> :

<p>Genesis 40:9 KJB - And the chief butler told his dream to Joseph, and said to him, In my dream, behold, <u>a vine was</u> before me;</p> <p>Genesis 40:10 KJB - And <u>in the vine were</u> three branches: and it <u>was</u> as though it budded, <i>and her blossoms shot forth; and the clusters thereof brought forth ripe grapes</i>:</p> <p>Genesis 40:11 KJB - And Pharaoh's cup <u>was</u> in my hand: and <u>I took the grapes, and pressed them into Pharaoh's cup</u>, and I gave the cup into Pharaoh's hand.</p>	<p>Isaiah 28:7 KJB - But <u>they also have erred through wine</u>, and <u>through strong drink are out of the way</u>; the priest and the prophet have <u>erred through strong drink</u>, they are <u>swallowed up of wine</u>, they are <u>out of the way through strong drink</u>; they <u>err in vision</u>, they <u>stumble in judgment</u>.</p>
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<p>Jeremiah 48:32 KJB - <u>O vine</u> of Sibmah, I will weep for thee with the weeping of Jazer: <u>thy plants</u> are gone over the sea, they reach <i>even</i> to the sea of Jazer: the spoiler is fallen upon <u>thy summer fruits and upon thy vintage</u>.</p> <p>Jeremiah 48:33 KJB - And <u>joy and gladness</u> is taken from <u>the plentiful field</u>, and from the land of Moab; and I have caused <u>wine</u> to fail <u>from the winepresses</u>: none shall <u>tread with shouting</u>; <i>their shouting shall be no shouting</i>.</p>	<p>Hosea 7:5 KJB - In the day of our king the princes have <u>made him sick with bottles of wine</u>; he <u>stretched out his hand with scorners</u>.</p>
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Blessing - Life	Cursing - Death
Isaiah 36:17 KJB - Until I come and take you away to a land like your own land, <u>a land of corn</u> and <u>wine</u> , a land of <u>bread</u> and <u>vineyards</u> .	Daniel 5:2 KJB - Belshazzar, whiles <u>he tasted the wine</u> , commanded to bring the golden and silver vessels which his father Nebuchadnezzar had taken out of the temple which <i>was</i> in Jerusalem; that the king, and his princes, his wives, and his concubines, might drink therein.

Proverbs 3:9 KJB - Honour the LORD with thy substance, and with <u>the firstfruits of all thine increase</u> :	Proverbs 4:17 KJB - For <u>they eat the bread of wickedness</u> , and <u>drink the wine of violence</u> .
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Nehemiah 13:12 KJB - Then brought all Judah <u>the tithe of the corn</u> and the <u>new wine</u> and the <u>oil</u> unto the <u>treasuries</u> .	Genesis 9:21 KJB - And <u>he [Noah] drank of the wine, and was drunken</u> ; and <u>he was uncovered</u> within his tent.
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Numbers 18:12 KJB - All the best of the <u>oil</u> , and <u>all the best of the wine</u> , and of the <u>wheat, the firstfruits of them</u> which <u>they shall offer unto the LORD</u> , them have I given thee.	1 Samuel 1:14 KJB - And Eli said unto her, How long wilt thou be <u>drunken</u> ? put away thy <u>wine</u> from thee.
Numbers 18:13 KJB - <i>And whatsoever is first ripe in the land</i> , which they shall bring unto the LORD, shall be thine; every one that is <u>clean</u> in thine house shall eat <i>of</i> it.	1 Samuel 1:15 KJB - And Hannah answered and said, No, my lord, I <i>am</i> a woman of a sorrowful spirit: <u>I have drunk neither wine nor strong drink</u> , but have poured out my soul before the LORD.
	1 Samuel 1:16 KJB - Count not thine handmaid for a <u>daughter of Belial</u> : for out of the abundance of my complaint and grief have I spoken hitherto.

Genesis 49:11 KJB - Binding his foal unto <u>the vine</u> , and his ass's colt unto <u>the choice vine</u> ; he <u>washed his garments in wine</u> , and his clothes <u>in the blood of grapes</u> :	1 Samuel 25:36 KJB - And Abigail came to Nabal; and, behold, he held a feast in his house, like the feast of a king; and <u>Nabal's heart was merry within him, for he was very drunken</u> : wherefore she told him nothing, less or more, until the morning light.
	1 Samuel 25:37 KJB - But it came to pass in the morning, when <u>the wine was gone out of Nabal</u> , and his wife had told him these things, that <u>his heart died within him, and he became as a stone</u> .

Blessing - Life	Cursing - Death
Judges 9:13 KJB - And <u>the vine</u> said unto them, Should I leave <u>my wine, which cheereth God and man</u> , and go to be promoted over the trees?	Amos 2:8 KJB - And they lay <i>themselves</i> down upon clothes laid to pledge by every altar, and <u>they drink the wine of the condemned in the house of their god.</u>

Jeremiah 40:12 KJB - Even all the Jews returned out of all places whither they were driven, and came to the land of Judah, to Gedaliah, unto Mizpah, and <u>gathered wine and summer fruits very much.</u>	Jeremiah 51:7 KJB - <u>Babylon hath been a golden cup in the LORD'S hand, that made all the earth drunken: the nations have drunken of her wine; therefore the nations are mad.</u>
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Lamentations 2:11 KJB - Mine eyes do fail with tears, my bowels are troubled, my liver is poured upon the earth, for the destruction of the daughter of my people; because <u>the children and the sucklings</u> swoon in the streets of the city.	Daniel 1:8 KJB - But <u>Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank</u> ; therefore he requested of the prince of the eunuchs that he <u>might not defile himself.</u>
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Joel 2:24 KJB - And <u>the floors shall be full of wheat</u> , and <u>the fats shall overflow with wine</u> and <u>oil</u> .	Joel 3:3 KJB - And they have cast lots for my people; and have given a boy for an harlot, and <u>sold a girl for wine, that they might drink.</u>
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Joel 3:18 KJB - And it shall come to pass in that day, <u>that the mountains shall drop down new wine</u> , and the hills shall <u>flow with milk</u> , and all the rivers of Judah shall <u>flow with waters</u> , and <u>a fountain</u> shall come forth of the house of the LORD, and shall water the valley of Shittim.	Hosea 3:1 KJB - Then said the LORD unto me, Go yet, love a woman beloved of her friend, yet <u>an adulteress</u> , according to the love of the LORD toward the children of Israel, <u>who look to other gods, and love flagons of wine.</u>
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Joel 1:10 KJB - <u>The field</u> is wasted, <u>the land mourneth</u> ; for <u>the corn</u> is wasted: <u>the new wine is dried up, the oil languisheth.</u>	Micah 2:11 KJB - If a man walking in the <u>spirit</u> and <u>falsehood do lie</u> , saying, <u>I will prophesy unto thee of wine and of strong drink</u> ; he shall even be the prophet of this people.
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Luke 5:37 KJB - And no man putteth <u>new wine</u> into old bottles; else <u>the new wine will burst the bottles</u> , and be spilled, and the bottles shall perish.	Revelation 18:3 KJB - For <u>all nations have drunk of the wine of the wrath of her fornication</u> , and the kings of the earth have committed <u>fornication</u> with her, and the merchants of the earth are waxed rich through the abundance of <u>her delicacies</u> .
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Blessing - Life	Cursing - Death
Revelation 6:6 KJB - And I heard a voice in the midst of the four beasts say, A measure of <u>wheat</u> for a penny, and three measures of <u>barley</u> for a penny; and <i>see thou hurt not the oil and the wine.</i>	Revelation 14:8 KJB - And there followed another angel, saying, <u>Babylon is fallen, is fallen</u> , that great city, because <u>she made all nations drink of the wine of the wrath of her fornication.</u>

Matthew 26:29 KJB - But I say unto you, I will not <u>drink henceforth of this fruit of the vine</u> , until that day when I <u>drink it new with you in my Father's kingdom.</u>	Ephesians 5:18 KJB - And <u>be not drunk with wine, wherein is excess; but be filled with the Spirit;</u>
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The texts just shown reveal that the word “wine” can simply refer the fruit and juice of the harvest of the land, such as grapes, as it comes fresh from out of God’s created nature and providence, bringing life, joy, and peace, and it can also refer to a corruption, decay, confusion and fermentation of such things, bringing only sorrow, misery and death.

CHAPTER 3

Solomon the Wise & The Prophets

All know that consuming the fresh invigorating juice of the grape (grape juice) is perfectly healthy and allowed of God under most normal circumstances (there were exceptions such as those under Nazarite vows), but the real question remains, ‘Is drinking alcoholic “wine”, even a little, condoned by God in the Bible (KJB), or by the Bible itself?’ Is it sinful, leading to sinful results? What does Solomon (the Holy Spirit inspired prince of peace) the wisest man (other than Jesus Christ, the real Prince of Peace; Isa. 9:6 KJB) in the Bible write?

Proverbs 20:1 KJB - Wine *is* a mocker, strong drink *is* raging: and whosoever is deceived thereby is not wise.

Does the text just provided say anything about amount? Or rather, does it specifically address the very nature of the “wine” in its sentence?

- [1] “Wine” (of Pro. 20:1 KJB) = (“a”) “mocker”
- [2] “strong drink” = “raging”
- [3] “whosoever is deceived” (by the “wine” and “strong drink”) = (“thereby is”) “not wise”

The “wine” that Pro. 20:1 KJB speaks of, is not of the pure juice of the grape of God, but a corruption thereof, which could “deceive”. The text speaks to the very nature, and not amount, of alcohol. The essence and personality of the intoxicant is one of deception, foolishness, mockery and raging.

Since that is the case with alcohol, can a person be blessed while giving such a poisonous beverage to their loved ones, friends, family and / or neighbours, or even church members?

Habakkuk 2:15 KJB - **Woe unto him that giveth his neighbour drink, that puttest thy bottle to him, and makest him drunken also, that thou mayest look on their nakedness!**

Habakkuk 2:16 KJB - **Thou art filled with shame for glory:** drink thou also, and let thy foreskin be **uncovered:** the cup of the LORD’S right hand shall be turned unto thee, and **shameful spewing shall be** on thy glory.

Giving an alcoholic “drink” to one’s “neighbour” brings not a blessing, but a serious “Woe” upon the giver, and an even worse condition upon the receiver, “and” eventually (over time and continued imbibing) making them “drunken”, “uncovered” (naked), and “filled with shame” and “spewing” (vomiting). Keep in mind that the “Woe” does **not** begin in the drunkenness, but in the simple giving and receiving at the first moments, and the “Woe” continues, worsening, as the time grows long in drinking.

Isaiah 5:11 KJB - **Woe unto them** that rise up early in the morning, *that they may follow strong drink;* that continue until night, *till wine inflame them!*

This is why alcoholic “wine”, or “string drink”, is deceptive. While seemingly beginning in partying and feasting, with all kinds of musick present, such libation starts off as if it were refreshing, and quenching of thirst which seems at the first to add merriment, but it is a false appearance, as it begins to relax the watchful guardianship (stewardship) over the heart (mind). In reality, the intoxicant slowly “inflames” (bringing inflammation) the whole being, causing swelling, dehydration, burning, thirsting, hunger and a never-ending unquenchable desire. The alcohol also affects the mind in its knowledge and character directly, eventually bringing it down from its exalted pride and pomp, into very low state of depression and the misery and hell of captivity (enslavement, or addiction). Alcohol is not merely a poison, it is also a depressant (aka, downer). Instead of the glory of living and of life, torment is the path unto death as the end-goal, and sure result.

Isaiah 5:12 KJB - And the harp, and the viol, the tabret, and pipe, and wine, are in their feasts: but they regard not the work of the LORD, neither consider the operation of his hands.

Isaiah 5:13 KJB - Therefore my people are gone into captivity, because *they have no knowledge*: and their honourable men are famished, and their multitude dried up with thirst.

Isaiah 5:14 KJB - Therefore hell hath enlarged herself, and opened her mouth without measure: and their glory, and their multitude, and their pomp, and he that rejoiceth, shall descend into it.

Jesus by the Holy Spirit (**1 Kin.** 3:9,11-12 KJB) inspired the King of Israel, Solomon, with great wisdom from the 3rd Heaven (**1 Cor.** 12:2,4; **Rev.** 2:7 KJB).

Proverbs 23:19 KJB - Hear thou, my son, and be wise, and guide thine heart in the way.

Christ Jesus: **1 Cor.** 1:24 KJB (“wisdom of God”); **Jhn.** 14:6 KJB (“I am the way”)

Proverbs 23:20 KJB - Be not among winebibbers; among riotous eaters of flesh:

Proverbs 23:21 KJB - For the drunkard and the glutton shall come to poverty: and drowsiness shall clothe *a man* with rags.

Proverbs 23:26 KJB - My son, give me thine heart, and let thine eyes observe my ways.

How can a person give their heart to God, if it is already given over to alcohol? How can that person’s eyes (the mind, as the optical are directly an extension, or ‘window’ (conduit) to the brain) observe God’s ways, if they are blurred & blinded by alcoholic drink?

Proverbs 23:27 KJB - For a whore is a deep ditch; and a strange woman is a narrow pit.

See “blind ... ditch”, “wine ... out of the way ... err in vision” (**Isa.** 28:7; **Mat.** 15:14; **Luk.** 6:39 KJB).

Isaiah 28:7 KJB - But they also have erred through wine, and through strong drink are out of the way; the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble in judgment.

Matthew 15:14 KJB - Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.

Luke 6:39 KJB - And he spake a parable unto them, Can the blind lead the blind? shall they not both fall into the ditch?

Revelation 17:1 KJB - And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters:

Revelation 17:2 KJB - With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.

Revelation 17:3 KJB - So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns.

Revelation 17:4 KJB - And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication:

Revelation 17:5 KJB - And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.

Revelation 17:6 KJB - And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration.

Proverbs 23:28 KJB - She also lieth in wait as *for* a prey, and increaseth the transgressors among men.

2 Thessalonians 2:3 KJB - Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition;

2 Thessalonians 2:4 KJB - Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.

Proverbs 23:29 KJB - Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes?

There is a natural and spiritual drunkenness (**1 Cor. 15:46 KJB**), and often the one, leads directly to the other.

Isaiah 28:1 KJB - Woe to the crown of pride, to the drunkards of Ephraim, whose glorious beauty is a fading flower, which *are* on the head of the fat valleys of them that are overcome with wine!

Isaiah 28:3 KJB - The crown of pride, the drunkards of Ephraim, shall be trodden under feet:

Isaiah 28:7 KJB - But they also have erred through wine, and through strong drink are out of the way; the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble in judgment.

Isaiah 28:8 KJB - For all tables are full of vomit and filthiness, so that there is no place clean.

Isaiah 28:15 KJB - Because ye have said, We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves:

Roman Catholicism's "mass" utilizes intoxicating "wine", or alcohol in their golden cup, and through such inebriation of the flesh and mind, they have imbibed false doctrines, partly digested them, and vomited them back out again upon their serving tables unto others as many corrupted teachings, and even produces much "babbling".

THE CATHOLIC WORLD. A MONTHLY MAGAZINE OF GENERAL LITERATURE AND SCIENCE. VOL. LVIII. (58); OCTOBER, 1893. TO MARCH, 1894; NEW YORK: THE OFFICE OF THE CATHOLIC WORLD, 120 WEST 60th STREET. 1894. Copyright, 1894, by VERY REV. A. F. HEWIT.; page 809

"... [page 809] The church took the pagan philosophy and made it the buckler of faith against the heathen. She took the pagan, Ro-man Pantheon, temple of all the gods, and made it sacred to all the martyrs; so it stands to this day. She took the pagan Sunday and made it the Christian Sunday. She took the pagan Easter and made it the feast we celebrate during this season.

Sunday and *Easter* day are, if we consider their derivation, much the same. In truth, all Sundays are Sundays only because they are a weekly, partial recurrence of Easter day. The pagan Sunday was, in a manner, an unconscious preparation for Easter day. The sun was a foremost god with heathen-dom. Balder the beautiful, the White God, the old Scandinavians called him. The sun has worshippers at this hour in Persia and other lands. "Some of you," says Carlyle, "may remember that fancy of Plato's. A man is kept in some dark, underground cave from childhood till maturity; then suddenly is carried to the upper airs. For the first time he sees the sun shining in its splendor overhead. He must fall down, says Plato, and adore it." There is, in truth, something royal, king-ly about the sun, making it a fit emblem of Jesus, the Sun of Justice. Hence the church in these countries would seem to have said, "Keep that old, pagan name. It shall remain consecrated, sanctified." And thus the pagan Sunday, dedicated to Balder, became the Christian Sunday, sacred to Jesus. The sun is a fitting emblem of Jesus. The Fathers often compared Jesus to the sun; as they compared Mary to the moon, the beau-tiful moon, the beautiful Mary, shedding her mild, beneficent light on the darkness and night of this world—not light of her own; no Catholic says this; but—light reflected from the sun, Jesus. ..." – <https://books.google.com/books?id=pg4XAQAAIAAJ&pg=pa809#v=onepage&q&f=false>

THE EXTERNALS OF THE CATHOLIC CHURCH, HER GOVERNMENT,
 CEREMONIES, FESTIVALS, SACRAMENTALS, AND DEVOTIONS BY REV.
 JOHN F. SULLIVAN OF THE DIOCESE OF PROVIDENCE, REVISED TO
 CONFORM TO THE NEW CODE OF CANON LAW, THIRD EDITION, NEW
 YORK: P. J. KENEDY & SONS PUBLISHERS TO THE HOLY APOSTOLIC
 SEE, COPYRIGHT, 1917 & 1918 BY P. J. KENEDY & SONS; page 156

“Nihil Obstat:

Arthur J. Scanlan, S.T.D.
Censor Librorum

Imprimatur:

✠ John Cardinal Farley, D.D.
Archbishop of New York”

“... [page 156] CHAPTER XXVII
 HOLY WATER

IT is interesting to note how often our Church has availed herself of practices which were in common use among pagans, and which owed their origin to their appropriateness for expressing something by material means. The Church and her clergy are “all things to all men, that they may gain all for Christ,” and she has often found that it was well to take what was praiseworthy in other forms of worship and adapt it to her own purposes, for the sanctification of her children. Thus it is true, in a certain sense, that some Catholic rites and ceremonies are a reproduction of those pagan creeds; but they are the taking of what was best from paganism, the keeping of symbolical practices which express the religious instinct that is common to all races and times. ...” –

<https://books.google.com/books?id=4A3AQAAQAAJ&pg=pa156#v=onepage&q&f=false>

AN ESSAY ON THE DEVELOPMENT OF CHRISTIAN DOCTRINE BY
 JOHN HENRY CARDINAL NEWMAN, THIRTEENTH IMPRESSION,
 LONGMANS, GREEN, AND CO., 39 PATERNOSTER ROW, LONDON, NEW
 YORK AND BOMBAY, 1906, page 373

“... [page 373] The example set by St. Gregory in an age of persecution was impetuously followed when a time of peace succeeded. In the course of the fourth century two movements or developments spread over the face of Christendom, with a rapidity characteristic of the Church; the one ascetic, the other ritual or ceremonial. We are told in various ways by Eusebius,⁷ that Constantine, in order to recommend the new religion to the heathen, transferred into it the outward ornaments to which they had been accustomed in their own. It is not necessary to go into a subject which the diligence of Protestant writers has made familiar to most of us.

The use of temples, and these dedicated to particular saints, and ornamented on occasions with branches of trees; incense, lamps, and candles; votive offerings on recovery from illness; holy water; asylums; holydays and seasons; use of calendars; processions, blessings on the fields; sacerdotal vestments, the tonsure, the ring in marriage, turning to the East, images at a later date, perhaps the ecclesiastical chant, and the Kyrie Eleison,⁸ are all of pagan origin, and sanctified by their adoption into the Church.

⁷ V. Const. iii. 1, iv. 23, &c.

⁸ According to Dr. E. D. Clarke, Travels, vol. i, p. 352. ...” -

<https://books.google.com/books?id=4d0P6o6FNGsC&pg=pa373#v=onepage&q&f=false>

The Roman Catholic Encyclopedia (Online), “M”, “St. Michael the Archangel”, subsection “Veneration”:

“... In Germany, after its evangelization, St. Michael replaced for the Christians the pagan god Wotan, to whom many mountains were sacred, hence the numerous mountain chapels of St. Michael all over Germany. ...” - <https://www.newadvent.org/cathen/10275b.htm>

The Roman Catholic Encyclopedia (Online), “E”, “The Real Presence of Christ in the Eucharist”:

“Hence Christ is present in the sacrament with His Flesh and Blood, Body and Soul, Humanity and Divinity. ...

... In the absence of Scriptural proof, the Church finds a warrant for, and a propriety in, rendering Divine worship to the Blessed Sacrament in the most ancient and constant tradition ...” -

<https://www.newadvent.org/cathen/05573a.htm>

The Story of Civilization, Volume IV, The Age of Fath, by Will Durant; A History of Medieval Civilization - Christian, Islamic, and Judaic - from Constantine to Dante: AD. 325-1300; Simon and Schuster, New York: 1950, page 741

“... [page 741] The doctrine of the Real Presence developed slowly; its first official formulation was by the Council of Nicea in 787. In 855 a French Benedictine monk, Ratramnus, taught that the consecrated bread and wine were only spiritually, not carnally, the body and blood of Christ. About 1045 Berengar, Archdeacon of Tours, questioned the reality of transubstantiation; he was excommunicated ...”

The doctrine was proclaimed as an essential dogma of the Church by the Lateran Council of 1215; and the Council of Trent in 1560 added that every particle of the consecrated wafer, no matter how broken, contains the whole body, blood, and soul of Jesus Christ. Thus one of the oldest ceremonies of primitive religion – the eating of the god – is widely practiced and revered in European and American civilization today. ...” - <https://archive.org/stream/storyfcivilizat04dura#page/741/mode/1up>

Encyclopædia of Religion and Ethics: Volume IX, Mundas-Phrygians, section 'NATURE (Egyptian)'; edited by James Hastings, with the assistance of John A. Selbie, M.A., D.D. Professor of Old Testament Language and Literature in the United Free Church College, Aberdeen and Louis H. Gray, M.A., Ph.D., sometime fellow in Indo-Iranian Languages in Columbia University, New York; Volume IX, Mundas-Phrygians, New York: Charles Scribner's Sons; Edinburgh: T. & T. Clark, 1917, page 219 (right column)

“... [page 219; right column] In a very remarkable passage quoted by A. Erman (ZA xxxviii. [1900] 30-33) Osiris is addressed as follows:

‘When canals are dug, ... houses and temples are built, when monuments are transported, and fields are cultivated, when tomb-chapels are excavated, they rest on thee, it is thou who makest them. They are on thy back, though they are more than can be put into writing. [Thy] back hath not an empty place, for they all lie on thy back; but [thou sayest] not: “I am weighted down.” Thou art the father and mother of men, they live in thy breath, they eat of the flesh of thy body. The Primeval is thy name.’

The last sentences show the process by which Osiris is being gradually transformed. He is now an earth-god; the atmosphere is his also; further, he is beginning to become a god of sustenance- ‘they eat of the flesh of thy body.’ The process takes another step, in which Osiris is identified, not only with the soil, but also with the grain and the fruit-ful plants produced by the soil, and becomes a god of corn and wine. He had already reached this stage by the date of the Pyramid texts. ...” -

<https://books.google.com/books?id=HT0TAAAAYAAJ&pg=pa219#v=onepage&e&q&f=false>

Encyclopedia of Ancient Deities, edited by Charles Russell Coulter, Patricia Turner, published by McFarland, December 6, 2001; page 367 (right column)

“... [page 367; right column] “Af-Osiris, an aspect of Osiris meaning the flesh of Osiris”. ...” -

<https://books.google.com/books?id=sEIngqiKOugC&pg=pa367#v=onepage&q&f=false>

The Encyclopedia of Religions., Volume II. E-M, section "Eucharist", by John G.R. Forlong; New York, 1906, page 76

“... [page 76] Eucharist. ... In Egypt wine and mest cakes (like the Hebrew *massoth*, or unleavened cakes, whence probably the Missa or Mass was named), were sacred to Osiris. ...” -

<https://books.google.com/books?id=maSQ-4Ag5qsC&pg=pa76#v=onepage&q&f=false>

THE TWO BABYLONS; OR, THE PAPAL WORSHIP PROVED TO BE THE
WORSHIP OF NIMROD AND HIS WIFE. With Sixty-one Woodcut
Illustrations from NINEVEH, BABYLON, EGYPT, POMPEII, &c. BY THE
REV. ALEXANDER HISLOP, OF EAST FREE CHURCH, ARBROATH. Third
Edition. EDINBURGH: JAMES WOOD, 130, GEORGE STREET. LONDON:
HOULSTON AND WRIGHT. MDCCCLXII. (1862), page 233

“... [page 233] “The thin, round cake,” says Wilkinson, “occurs on all Egyptian altars.”* Almost every jot or tittle in the Egyptian worship had a symbolical meaning. The round disk, so frequent in the sacred emblems of Egypt, symbolized the sun. Now, when Osiris, the sun-divinity, became incarnate, and was born, it was not merely that he should give his life as a sacrifice for men, but that he might also be the life and nourishment of the souls of men. ...

... * WILKINSON’S *Egyptians*, vol. v. p.353

† See *ante*, p. 146, Note, in regard to the symbolical meaning of the goose. ...”

<https://books.google.com/books?id=GooEAAAQAAJ&pg=pa233#v=onepage&q&f=false>

HISTORY OF THE CONQUEST OF MEXICO. WITH A PRELIMINARY
VIEW OF THE ANCIENT MEXICAN CIVILIZATION. AND THE LIFE OF
THE CONQUEROR, HERNANDO CORTES BY WILLIAM H. PRESCOTT,
AUTHOR OF THE “HISTORY OF FERDINAND AND ISABELLA.” ... IN
THREE VOLUMES. VOLUME III. (3) EIGHTH EDITION. NEW YORK:
HARPER AND BROTHERS, 82, CLIFF STREET. M DCCC XLIX. (1849),
pages 383-385

“... [page 383] the missionaries ... In their amazement, they did not reflect, whether these things were not the natural expression of the religious feeling common to all nations who have reached even a moderate civilization. They did not inquire, whether the same things were not practised by other idolatrous people. They could not suppress their wonder, as they beheld the Cross [page 383-384], the sacred emblem of their own faith, raised as an object of worship in the temples of Anahuac. They met with it in various places; and the image of the cross may be seen at this day, sculptured in bas-relief, on the walls of one of the buildings of Palenque, while a figure bearing some resemblance to that of a child is held up to it, as if in adoration.²⁴

Their surprise was heightened, when they witnessed a religious rite which reminded them of the Christian [Catholic] communion. On these occasions, an im-age of the tutelary deity of the Aztecs was made of flour of maize, mixed with blood, and, after consecration by the priests, was distributed among [page 384-385] the people, who, as they ate it, “showed signs of humiliation and sorrow, declaring it was the flesh of the deity!”²⁵ How could the Roman Catholic fail to recognise the awful ceremony of the Eu-charist? ...

(note 25.: “Lo recibian con gran reverencia, humillacion, y lagrimas, diciendo que comian la carne de su Dios.” Veytia, Hist. Antig., lib. 1, cap. 18. - Also, Acosta, lib. 5, cap. 24.) ...” -

<https://books.google.com/books?id=IMtSBanB1GYC&pg=pa383#v=onepage&q&f=false>

<https://books.google.com/books?id=IMtSBanB1GYC&pg=pa384#v=onepage&q&f=false>

<https://books.google.com/books?id=IMtSBanB1GYC&pg=pa385#v=onepage&q&f=false>

Christian Institutions [Essays on Ecclesiastical Subjects]; Arthur Penrhyn Stanley [aka: “STANLEY’S HISTORY”], D.D.; Dean of Westminster; New York, Harper & Brothers, Franklin Square, 1881; [1.] pages 188-189, [2.] page 201;
***notation added for clarification**

“... [page 188] **But there are others** which reveal him to us in another aspect, and which have drifted down through another channel. No saying of ecclesiastical history is more pregnant than that in which Hobbes declares that “the Pope is the ghost of the deceased Roman Empire, sitting crowned upon the grave thereof.” This is the true original basis of his dignity and power, and it appears even in the minutest details.

If he were to be regarded only as the successor of St. Peter, his chief original seat would, of course, be in the Basilica of St. Peter, over the Apostle’s grave. But this is not the case. ...”

*[“... **But there are others** [context: usages of titles/relics of antiquity] ...”]

“... [page 189] **The Pope’s proper see and Cathedral is the Basilica of St. John “in the Lateran”—that is, in the Lateran palace which was the real and only bequest of Constantine to the Roman Bishop. It had been the palace of the Lateran family.** From them it passed to the Imperial dynasty. In it the Empress Fausta, wife of Constantine, usually lived. In it, after Constantine’s departure to Constantinople, the Roman Bishop dwelt as a great Roman noble. In it accordingly is the true Pontifical throne, on the platform of which are written the words *Hoec est papalis sedes et pontificalis*. Over its front is inscribed the decree, Papal and Imperial, declaring it to be the mother and mistress of all churches. In it he takes possession of the See of Rome, and of the government of the Pontifical States.

Although the story of Constantine’s abdication to Pope Sylvester is one of the fables of the Papacy, yet it has in it this truth—that by the retirement of the Emperors to the East, they left Rome without a head, and that vacant place was naturally and imperceptibly filled by the chief of the rising community. **To him the splendor and the attributes, which properly belonged to the Emperor, were unconsciously transferred.**

Here, as in the case of ecclesiastical usages, we trace it in the small details which have lingered in him when they have perished elsewhere.
The chair of state, the *sella gestatoria*, in which the Pope is borne aloft, is the ancient palanquin of the Roman nobles, and, of course, of the Roman Princes. The red slippers which he wears are the red shoes, *campagines*, of the Roman Emperor. ...”,

“... [page 201] the Pope is the ghost of the deceased Roman Empire.

...” -

<https://books.google.com/books?id=ul8CAAAAYAAJ&pg=pa188#v=onepage&q&f=false>

<https://books.google.com/books?id=ul8CAAAAYAAJ&pg=pa189#v=onepage&q&f=false>

<https://books.google.com/books?id=ul8CAAAAYAAJ&pg=pa201#v=onepage&q&f=false>

Papal Red Shoes -

<https://duckduckgo.com/?t=ffab&q=pope+wearing+red+shoes&iax=images&ia=images>

The Roman Catholic Encyclopedia (Online), “P”, “The Pope”, subsection “Primacy of honour: titles and insignia; Titles; Pope”:

“... The most noteworthy of the titles are Papa, Summus Pontifex, Pontifex Maximus, Servus servorum Dei. ...” -
<http://www.newadvent.org/cathen/12260a.htm>

Wikipedia; article “Pontifex Maximus”:

“The Pontifex Maximus (Latin, literally: “greatest bridge-maker”) was the high priest of the College of Pontiffs (Collegium Pontificum) in ancient Rome. This was the most important position in the ancient Roman religion, open only to patricians until 254 BC, when a plebeian first occupied this post. A distinctly religious office under the early Roman Republic, it gradually became politicized until, beginning with Augustus, it was subsumed into the Imperial office. Its last use with reference to the emperors is in inscriptions of Gratian [1] (reigned 375–383) who, however, then decided to omit the words “pontifex maximus” from his title. [2] [3]

The word “pontifex” later became a term used for Christian bishops, [4] including the Bishop of Rome, [5] and the title of “Pontifex Maximus” was applied within the Roman Catholic Church to the Pope as its chief bishop. It is not included in the Pope’s official titles, [6] but appears on buildings, monuments and coins of popes of Renaissance and modern times. ... The Collegium Pontificum (College of Pontiffs) was the most important priesthood of ancient Rome. The foundation of this sacred college and the office of Pontifex Maximus is attributed to the second king of Rome, Numa Pompilius. [7] ...

In the Roman Republic, the Pontifex Maximus was the highest office in the state religion of ancient Rome and directed the College of Pontiffs.

According to Livy, after the overthrow of the monarchy, the Romans created the priesthood of the rex sacrorum, or “king of sacred rites,” to carry out certain religious duties and rituals previously performed by the king. The rex sacrorum was explicitly deprived of military and political power, but the pontifices were permitted to hold both magistracies and military commands. [8]

... **The Pontifex was not simply a priest. He had both political and religious authority.** ...” - http://en.wikipedia.org/wiki/Pontifex_Maximus

“Leviathan” [or the Matter, Forme, & Power of a Common-wealth Ecclesiastical and Civill]; London, printed for Andrew Crooke, at the Green Dragon in St. Paul's Church-yard 1651; Thomas Hobbes [of Malm[e]sbury]; page 436

“... [page 436] And if a man consider the original of this great ecclesiastical dominion, he will easily perceive that **the papacy is no other than the ghost of the deceased Roman Empire, sitting crowned upon the grave thereof: for so did the papacy start up on a sudden out of the ruins of that heathen power.** ...” -

<https://web.archive.org/web/20220308134528/https://socialsciences.mcmaster.ca/~econ/ugcm/3ll3/hobbes/Leviathan.pdf>

“... BABYLON THE GREAT, THE MOTHER OF HARLOTS ...” (Rev. 17:5 KJB)

The Gift of Tongues Posted on April 25, 2016 by Mark

“... **Pope John Paul II began speaking in tongues** ...” -

<https://www.markmallett.com/blog/the-gift-of-tongues/>

THE TORONTO BLESSING: AN EXPRESSION OF CHRISTIAN SPIRITUALITY IN THE CHARISMATIC MOVEMENT? by STEPHANUS PETRUS PRETORIUS submitted in accordance with the requirements for the degree of DOCTOR OF THEOLOGY WITH SPECIALISATION IN CHRISTIAN SPIRITUALITY at the UNIVERSITY OF SOUTH AFRICA PROMOTER: PROF C E T KOURIE DECEMBER 2002, pages 4, 9, 97

“... [page 4] The Toronto Blessing is characterised by the following **ecstatic** manifestations: **falling to the ground, shaking, trembling, twitching and convulsive bodily movements, uncontrollable laughter, apparent drunkenness, animal sounds and intensive physical activity** (Porter & Richter 1995:6-9) ...

... [page 9] the faith movement, **Kenneth Hagin, Kenneth Copeland and Benny Hinn** to mention but a few, who are also involved in the Toronto Blessing, ...

... [page 97] The Word of Faith Movement, also known as the ‘Faith’ movement, **represents a group of powerful and influential charismatic church leaders**²⁰ ...

... 20 These leaders include **Kenneth Hagin, Kenneth Copeland, Rodney Howard-Browne, Benny Hinn, Mauris Cirella** and **David Yonggi Cho** (Sizer n.d.:2) ...” - https://uir.unisa.ac.za/bitstream/handle/10500/15821/thesis_pretorius_sp.pdf

Proverbs 23:30 KJB - They that tarry long at the wine; they that go to seek mixed wine.

Proverbs 23:31 KJB - Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright.

Proverbs 23:32 KJB - At the last it biteth like a serpent, and stingeth like an adder.

Proverbs 23:33 KJB - Thine eyes shall behold strange women, and thine heart shall utter perverse things.

Proverbs 23:34 KJB - Yea, thou shalt be as he that lieth down in the midst of the sea, or as he that lieth upon the top of a mast.

Proverbs 23:35 KJB - They have stricken me, shalt thou say, and I was not sick; they have beaten me, and I felt it not: when shall I awake? I will seek it yet again.

Alcohol, both naturally, and spiritually is very dangerous to both natural and spiritual health, and more than that, once ensnared by its subtil (Gen. 3:1 KJB) deception, so becoming trapped and imprisoned by liquid inebriation, that addiction is often very difficult to break.

CHAPTER 4

The Woe of Headache & Heartache

Throughout the Bible (KJB), from **Genesis** to **Revelation**, there are examples, as pointed out by God's Holy Spirit (**2 Tim.** 3:16-17; **2 Pet.** 1:21 KJB), of those who have partaken of alcoholic "wine", so that all may see the effects and sure results.

Adam & Eve (Gen. 3:1-24 KJB):

Genesis 2:17 KJB - But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

Genesis 3:4 KJB - And the serpent said unto the woman, Ye shall not surely die:

Adam and Eve ate of a forbidden "fruit" in a garden they were told not to eat (**Gen.** 2:17 KJB); and before doing so, they had drunk spiritually from the serpent's 'wine' (doctrine, his words) which brought them both, ultimately, to not be in their right mind (**Gen.** 3:5-7 KJB), and found themselves no longer clothed in God's glory and light, but in nakedness, torment and darkness. By partaking of the deceptive (**1 Tim.** 2:14; **Rev.** 12:9 KJB) poisonous 'drink' and venom of the subtil (**Gen.** 3:1 KJB) serpent, it even cost them their immediate home, and brought distress into their relationship with each other as husband and wife (family), and also with their Creator (**Gen.** 3:12-13 KJB).

Noah (Gen. 9:20-26 KJB):

Genesis 9:21 KJB - And he drank of the wine, and was drunken; and he was uncovered within his tent.

Alcohol always leads to "nakedness" (**Gen.** 3:7,10,11, 9:21-24; **Lam.** 4:21; **Hab.** 2:15-16 KJB), "shame" (naturally, spiritually; **1 Cor.** 15:46 KJB). This "nakedness" can be physical (natural) or spiritual.

Lot & Daughters (Incest) (Gen. 19:30-38 KJB):

Genesis 19:32 KJB - Come, let us make our father drink wine, and we will lie with him, that we may preserve seed of our father.

Alcohol leads to sexual sin and even to sexual abuse (**Gen.** 18:20, 19:4-9,30-38, 29:25; **Deu.** 32:32; **Jdg.** 19:22-30 (Belial; see **1 Sam.** 1:14-16); **1 Kin.** 11:1,3; **Ecc.** 2:3; **Jer.** 23:14; **Eze.** 16:46-47,50; **Hab.** 2:15; **Jud.** 1:7 KJB).

Nadab & Abihu (Lev. 10:1-11 KJB):

Levitcus 10:1 KJB - And Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the LORD, which he commanded them not.

Leviticus 10:2 KJB - And there went out fire from the LORD, and devoured them, and they died before the LORD.

Leviticus 10:9 KJB - Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: *it shall be* a statute for ever throughout your generations:

Leviticus 10:10 KJB - And that ye may put difference between holy and unholy, and between unclean and clean;

Alcohol leads to misjudgment in the service of God, and false practices in the church / temple of God (**Lev. 10:1-11; Isa. 28:7, 43:28; Pro. 31:3-5; Rev. 14:8, 17:2,4 KJB**).

Samson (Jdg. 13:1-16:31 KJB):

Judges 14:5 KJB - Then went Samson down, and his father and his mother, to Timnath, and came to the vineyards of Timnath: and, behold, a young lion roared against him.

Judges 14:10 KJB - So his father went down unto the woman: and Samson made there a feast; for so used the young men to do.

Alcohol leads to grieving away the Holy Ghost, loss of physical eyesight & strength, and diminishing of mental power, as well as imprisonment (naturally & spiritually; **1 Cor. 15:46 KJB**), and serving the enemy (**Jdg. 16:20-21,25 KJB**). The “vineyards of Timnath” were in the land of the Philistines (**Jdg. 14:4 KJB**), and were used for the “wine”, or alcoholic beverage, in their rituals to their gods and festivals. Samson’s parents had been warned by a messenger from God about the strict adherence of avoiding alcohol (**Jdg. 13:4,7,14 KJB**) and they in turn had passed that instruction on to their son, who was a gift from God. Yet, in Samson’s life, every warning that had been given to him, was eventually and slowly ignored until he was overcome of his enemies. Only in God’s mercies was he finally delivered, and yet through a sacrifice of his own life, he still died. His life did not have to go the route he took, for it could have followed the route God originally designed for him to go.

Nabal (1 Sam. 25:2-38 KJB):

1 Samuel 25:36 KJB - And Abigail came to Nabal; and, behold, he held a feast in his house, like the feast of a king; and Nabal's heart was merry within him, for he was very drunken: wherefore she told him nothing, less or more, until the morning light.

1 Samuel 25:37 KJB - But it came to pass in the morning, when the wine was gone out of Nabal, and his wife had told him these things, that his heart died within him, and he became as a stone.

1 Samuel 25:38 KJB - And it came to pass about ten days *after*, that the LORD smote Nabal, that he died.

Alcohol drinkers are a “son (daughter) of Belial” (**Deu. 13:13; Jdg. 19:22, 20:13; 1 Sam. 1:14-16, 2:12, 10:27, 25:17,25, 30:22; 2 Sam. 23:6; 1 Kin. 21:10,13; 2 Chr. 13:7; 2 Cor. 6:15 KJB**) who serve not JEHOVAH Elohiym. Alcohol leads not only to disobedience, not listening to God’s messengers, and also to physical heart-attacks and brain aneurysms, as well as other organ failures (like liver, kidneys, eyes, lymph nodes).

Uriah (2 Sam. 11:1-13 KJB):

2 Samuel 11:13 KJB - And when David had called him, he did eat and drink before him; and he made him drunk: and at even he went out to lie on his bed with the servants of his lord, but went not down to his house.

Alcohol can lead to misplaced trust in persons, and false associates, as well as tiredness, and loss of life, especially since the mental capacity for discernment between good and evil is markedly diminished.

Amnon (2 Sam. 13:28-29 KJB):

2 Samuel 13:28 KJB - Now Absalom had commanded his servants, saying, Mark ye now when Amnon's heart is merry with wine, and when I say unto you, Smite Amnon; then kill him, fear not: have not I commanded you? be courageous, and be valiant.

Alcohol leads to being unaware of one's surroundings, and the serious danger one might be in from enemies or surrounding environment, even to the loss of life.

King Elah (1 Kin. 16:8-10 KJB):

1 Kings 16:9 KJB - And his servant Zimri, captain of half *his* chariots, conspired against him, as he was in Tirzah, drinking himself drunk in the house of Arza steward of *his* house in Tirzah.

King Benhadad (1 Kin. 20:12-21 KJB):

1 Kings 20:12 KJB - And it came to pass, when *Benhadad* heard this message, as he was drinking, he and the kings in the pavilions, that he said unto his servants, Set yourselves in array. And they set themselves in array against the city.

1 Kings 20:16 KJB - And they went out at noon. But Benhadad was drinking himself drunk in the pavilions, he and the kings, the thirty and two kings that helped him.

Alcohol leads to foolish and arrogant decisions, and to great loss of life (**1 Kin. 20:21 KJB**), and all the more when that inebriation takes place among powerful leaders of nations, or positions, as they have greater authority, and can do much more damage and hurt.

King Solomon (Ecc. 2:3, 12:8 KJB):

Ecclesiastes 2:3 KJB - I sought in mine heart to give myself unto wine, yet acquainting mine heart with wisdom; and to lay hold on folly, till I might see what *was* that good for the sons of men, which they should do under the heaven all the days of their life.

Ecclesiastes 12:8 KJB - Vanity of vanities, saith the preacher; all is vanity.

Alcohol causes one to “behold strange women” (**Pro. 23:33, 22:14; 1 Kin. 11:1 KJB**), which leads to one’s heart turning away from God (**1 Kin. 11:1-43 KJB**), splitting the Kingdom (like divorce), and children learn cruelty (**1 Kin. 12:11,14; 2 Chr. 10:11,14 KJB**).

King Nebuchadnezzar II (Dan. 1:5,8, 3:1-6,19, 4:27-37 KJB):

Daniel 1:8 KJB - But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself.

Alcohol “defile/s” the body Temple (**Dan. 1:8; 2 Cor. 6:15-17 KJB**), and affects thinking (“fury”, “reason” – **Dan. 3:19, 4:36 KJB**), leading to loss of dominion and rulership of self.

King Belshazzar (Dan. 5:1-31 KJB):

Daniel 5:2 KJB - Belshazzar, whiles he tasted the wine, commanded to bring the golden and silver vessels which his father Nebuchadnezzar had taken out of the temple which was in Jerusalem; that the king, and his princes, his wives, and his concubines, might drink therein.

Daniel 5:4 KJB - They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone.

Alcohol leads to pride (arrogance), and was never to fill the vessel of the LORD (**Dan. 5:2,4; Isa. 52:11; Act. 9:15; Eph. 5:18 KJB**), and those who fill the LORD’s vessel with inebriation, will lose the Kingdom and eternal life (**1 Cor. 6:10 KJB**).

King Ahasuerus (Xerxes I of Persia) (Est. 1:5-22 KJB):

Esther 1:7 KJB - And they gave them drink in vessels of gold, (the vessels being diverse one from another,) and royal wine in abundance, according to the state of the king.

Esther 1:8 KJB - And the drinking was according to the law; none did compel: for so the king had appointed to all the officers of his house, that they should do according to every man's pleasure.

Alcohol leads to listening to bad advice & making ill-advised decisions & even to loss of relationship (**Est. 1:10-22, 2:1 KJB**).

Kings of Israel (Hos. 7:5 KJB):

Hosea 7:5 KJB - In the day of our king the princes have made him sick with bottles of wine; he stretched out his hand with scorners.

Alcohol brings disease and sickness of body and mind, and causes one to make bad choices in friends, even to unite with those who scorn God.

Priests & Prophets of Israel (Isa. 5:11-14, 28:1-29 KJB):

Isaiah 28:7 KJB - But they also have erred through wine, and through strong drink are out of the way; the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble in judgment.

Isaiah 28:8 KJB - For all tables are full of vomit and filthiness, so that there is no place clean.

Alcohol causes one to err (even Priests and Prophets) in judgment, making one sick unto vomit, & one's place (naturally, spiritually) becomes unclean (**Rev. 18:2 KJB**). Alcohol affects stability of one's walk, and one's "vision", both physically and spiritually.

Those at Christ Jesus' return (Mat. 24:49-51 KJB):

Matthew 24:49 KJB - And shall begin to smite his fellowservants, and to eat and drink with the drunken;

Matthew 24:50 KJB - The lord of that servant shall come in a day when he looketh not for *him*, and in an hour that he is not aware of,

Matthew 24:51 KJB - And shall cut him asunder, and appoint *him* his portion with the hypocrites: there shall be weeping and gnashing of teeth.

Alcohol causes one to forget the appropriate time, as well as to the forgetting of one's appropriate duties, and can end in sadness, crying, depression and even death.

Babylon the Great Whore & the Kings of the Earth (Rev. 17:1-18 KJB):

Revelation 17:2 KJB - With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.

Alcohol leads to sexual sin, and an illicit union of Church and State (**Dan. 2:33-35,44,45, 7:8,11,20,21,25, 8:10,11,23,25, 11:45; Exo. 19:6; Mar. 4:39; Luk. 2:14; Jhn. 16:2; 1 Thes. 5:3; 2 Thes. 2:4; 1 Pet. 2:9; Rev. 1:6, 5:10, 13:1-15, 14:9,11, 17:1-8,18; Eze. 22:27; Mat. 7:15; Act. 5:23, 20:28-30 KJB**).

False 'gods' (Deu. 32:31-33 KJB):

Deuteronomy 32:31 KJB - For their rock *is* not as our Rock, even our enemies themselves *being* judges.

Deuteronomy 32:32 KJB - For their vine is of the vine of Sodom, and of the fields of Gomorrah: their grapes are grapes of gall, their clusters are bitter:

Deuteronomy 32:33 KJB - Their wine is the poison of dragons, and the cruel venom of asps.

Alcohol is the wicked drink of devils, that at the first appears sanctified, looks like it will quench thirst, but only leaves a barren waste. It is the "poison", and "cruel venom" of the devil. Only bitterness and gall result from it. The tree is known by its "fruit" (**Mat. 12:33; Luk. 6:44 KJB**).

One additional possible scenario was with Jacob & Leah (**Gen. 29:21-25 KJB**), where there was a "feast" and deception involved with the father-in-law, Laban (**Gen. 29:22-23,25 KJB**) and his daughter (Leah), whereas Jacob was to marry Rachel. There is no specific mention of alcohol here, and could simply have been a deception made in cunning, in darkness and with clothing (a head veil), however there is also the possibility that in the feast, given by Laban (an idolater; **Gen. 31:32 KJB**), alcohol could have been involved, in which case, it led to easily deceiving Jacob, and resulted in a sexual crime (essentially rape).

Even with all of those examples and tragedies involving alcohol, some say those passages and texts only refer to “drunkenness”, and so still think that “a little” alcohol is perfectly fine to drink, and give their ‘examples’ from the Bible. However, in so doing they must always “wrest” (**Psa. 56:5; 2 Pet. 3:16 KJB**) the scriptures, having to view the texts through spiritual ‘beer goggles’, and every time they read the word “wine” therein such persons have pre-determined it means alcohol, or alcoholic in nature, irrespective of any context. All of those most commonly utilized texts and passages are going to be considered in their proper contextual setting, and let the reader decide for themselves what the matter of the truth is.

Isaiah 8:20 KJB - To the law and to the testimony: if they speak not according to this word, *it is* because *there is* no light in them.

1 Peter 4:11 KJB - If any man speak, *let him speak* as the oracles of God; if any man minister, *let him do it* as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen.

CHAPTER 5

Correcting Alcoholic Abuse

This chapter will address the commonly abused (**Jdg.** 19:25; **Isa.** 32:12; **Eze.** 23:3,21; **Hos.** 4:18; **Heb.** 5:13; **1 Pet.** 2:2 KJB) texts of scripture that many raise to attempt to teach that the Bible sanctions the drinking of alcohol in (what some persons term) ‘moderation’. Here are the commonly suggested texts:

OT	NT & Extras
Noah – Genesis 9:20-29	Wedding at Cana (Jesus) – John 2:1-11, 4:46
Melchizedek, bread & wine – Genesis 14:18	Drink ... a little wine – 1 Timothy 5:23
Isaac & Jacob, brought wine – Genesis 27:25	Last Supper – Gospels & John 6 & 1 Corinthians 10-11
Wine, Strong drink, eat before the LORD – Deuteronomy 14:26	Drink wine – Romans 14:21
Ezra & Nehemiah’s orders – Nehemiah 8:10	Extras:
Give Strong Drink – Proverbs 31:6-7	Nazarite, after their vow is completed may drink wine – Numbers 6:20
Solomon’s advice – Ecclesiastes 9:7	Be not drunk, or excess of wine, or not given to much wine – Ephesians 5:18; 1 Timothy 3:3,8; Titus 1:7, 2:3; 1 Peter 4:3
Isaiah, Feast of God – Isaiah 25:6	Apocryphal (Catholic) sources – <i>Wisdom</i> 2:7; <i>Sirach (Ecclesiasticus)</i> 9:10(15), 31:25-31(30-42), 40:20; <i>2 Maccabees</i> 15:39(40)
Daniel – Daniel 10:3	
Amos, Drink wine – Amos 9:14	
Zechariah, rejoice ... wine – Zechariah 10:7	

Noah (Gen. 9:20-29 KJB):

Genesis 9:20 KJB - And Noah began to be an husbandman, and he planted a vineyard:

Genesis 9:21 KJB - And he drank of the wine, and was drunken; and he was uncovered within his tent.

Genesis 9:22 KJB - And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without.

Genesis 9:23 KJB - And Shem and Japheth took a garment, and laid *it* upon both their shoulders, and went backward, and covered the nakedness of their father; and their faces were backward, and they saw not their father’s nakedness.

Genesis 9:24 KJB - And Noah awoke from his wine, and knew what his younger son had done unto him.

Side Note:

As a side note to **Gen. 9:24 KJB**, some erroneously think that Ham had done some wicked sexual act to his own father (Noah), but that is not true and in no way found in any of the context. That teaching is simply a result of their ‘beer goggles’ mindset and theology. The truth of the matter is, Ham dared to look upon his father’s nakedness, and then spread the story (**Lev. 19:16; Pro. 11:13 KJB**) to others (his brothers), which dishonoured his father (**Exo. 20:12; Deu. 5:16; Mal. 1:6; Mat. 15:4,6, 19:19; Mar. 7:10, 10:19; Luk. 18:20; Eph. 6:2 KJB**), by not covering (**Mat. 25:43,44 KJB**) the shame and nakedness (**Gen. 3:15,21; Isa. 58:7; Jam. 2:15-18 KJB**) that Noah stumbled into, but his brothers didn’t look (**Gen. 9:23 KJB**) and covered their father in love (**Lev. 19:17-18; 1 Pet. 4:8 KJB**), which in effect covered Jesus (**Mat. 25:36,38 KJB**) and themselves (**2 Cor. 5:3 KJB**).

Those who advocate for drinking alcoholic wine, say that Noah’s wine was alcoholic (which it eventually was, but not by purpose), and that his sin was not in drinking alcohol, but in drinking too much. That is not what the texts say.

God says, by inspiration of the Holy Ghost (**Gen. 6:3; 1 Pet. 3:18-22 KJB**), that Noah (whose name means “comfort (rest)”; **Gen. 5:29 KJB**) had “found grace” (**Gen. 6:8 KJB**) in God’s eyes, and was “a just man and perfect in his generations, and Noah walked with God” (**Gen. 6:9 KJB**), preached (was “saved” **2 Pet. 2:5 KJB**) and did “righteousness” (**Eze. 14:14,20 KJB**), suffering for it (**1 Pet. 3:14 KJB**), “Not rendering evil for evil, or railing for railing: but contrariwise blessing” (**1 Pet. 3:9 KJB**) when the ungodly surrounded him while the Ark was being built, as they mocked, “where is the promise of his coming” (**Gen. 3:15; 2 Pet. 3:4 KJB**), and so “moved with fear … to the saving of his house … became heir of the righteousness which is by faith” (**Heb. 11:7 KJB**).

Before the global flood (**Gen. 6:12,13,17, 7:19, 8:13-14, 9:11,13,15; Job 22:15-16, 26:5,12; Psa. 104:6(b.)-8; Pro. 8:29; Isa. 54:9; Mat. 24:37-39; Luk. 17:26-27; 2 Pet. 2:5, 3:5-7 KJB**), God told Noah to bring onto the Ark all “food that is eaten” (**Gen. 6:21-22 KJB**), which was “created to be received with thanksgiving” (**1 Tim. 4:3 KJB**), such as the “herb bearing seed”, and “fruit tree yielding fruit” (**Gen. 1:11-12,29 KJB**). Noah obeyed (**Gen. 7:5 KJB**) and brought those plants onto the Ark.

After the global flood we see that “Noah began to be an husbandman, and he planted a vineyard” (**Gen. 9:20 KJB**). Noah was a novice at vine keeping, wine (grape juice) making and preserving. Time had to pass from planting to growth to harvesting and crushing to obtain the juice of the grape. Then it had to be stored. The problem was, the nature of the earth was changed (atmosphere; **Gen. 2:5, 7:4,12, 8:2 KJB**), Noah was at high altitude (**Gen. 8:4 KJB**), which also places him closer to the sun’s heat, which affects storage of grape juice, and when Noah drank of that grape juice it eventually turned (fermented) on him slowly, and it snuck up on him like a serpent and ‘bit’ him, so that he fell asleep and was naked in his tent (as many are today; **2 Pet. 1:14 KJB**). Noah lived 350 years after the flood (**Gen. 9:28 KJB**), and 950 years total (**Gen. 9:29 KJB**), and this event is **the only time Noah made that mistake**. Why would anyone want to point to an example of a mistake and take that as an example of how to live day by day, as if God approved or commanded it?

Melchizedek (Gen. 14:18 KJB):

Genesis 14:18 KJB - And **Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God.**

Melchizedek (Melchisedec) (**Gen. 14:18; Psa. 110:4; Heb. 5:6,10, 6:20, 7:1,10,11,15,17,21 KJB**) means “(My) King” & “(is) Righteousness” (**Psa. 119:172; Isa. 48:18 KJB**). He is not Jesus, but was a type of Him (as well as the Heavenly Father, the “Ancient of Days” – **Dan. 7:9,13,22 KJB**). He is not Noah (who was already deceased (1056 AM (Anno Mundi – Year of the World) (birth) + 950 (lifespan) = 2006 AM) in the time of Terah (1879-2084 AM), 3 years before Abraham was born (2009 AM; download Chronology here - https://archive.org/details/age-of-the-earth_202301/mode/1up), but some think he was Shem (1559 AM (birth) + 600 (lifespan) = 2159 AM), who was still alive, with Abraham being at least 88 years old minimally upon meeting him (2009 (birth) + 75 (lifespan up to leaving Haran) + 13 (Gen. 14:4 KJB) = 2097 AM). While possible, this seems to be excluded by **Heb. 7:3 KJB**, and as such he would then simply be an old man (unknown) living in Salem (old name of ‘Jerusalem’) who served God faithfully.

He was the “**king**” of “Salem” (Peace), a “**priest** of the most high God” [JEHOVAH], and as a priest of God (**Psa. 102:12,25-27; Mal. 3:6; Heb. 1:10-12, 13:8 KJB**), they were **never** allowed to drink alcohol (**Isa. 43:28; Pro. 31:4 KJB**), and especially not when entered into the service of God (**Lev. 10:9; Isa. 28:7; Eze. 44:21 KJB**), such as when bringing the “bread” (which was to be unleavened) and the “wine” (also unleavened, and not of “wickedness”; **Pro. 4:17 KJB**) to Abraham. The bread & wine were to “cheereth” (**Jdg. 9:13 KJB**) and “make glad” and “strengtheneth man’s heart” (**Psa. 104:15 KJB**), neither of which alcohol ultimately does (**Hos. 4:11 KJB**). Alcohol “destroyeth kings” (**Pro. 31:3 KJB**), and so it is **never** for “kings to drink (alcoholic) wine”, neither “princes” (**Pro. 31:4 KJB**), “Lest they drink, and forget the law, and pervert the judgment of any of the afflicted.” (**Pro. 31:5 KJB**). Abraham (also a type of Christ Jesus), a “prince” (**Gen. 23:5-6 KJB**), came back as “mighty” “victor” (**Gen. 14:16; Isa. 5:22 KJB**) and was “blessed of the better” (**Heb. 7:7 KJB**), as the Father also did so to Jesus. There is no alcohol present in the context, and would be directly contrary to the events given.

Isaac & Jacob (Gen. 27:25 KJB):

Genesis 27:25 KJB - And he said, Bring *it* near to me, and I will eat of my son’s venison, that my soul may bless thee. And he brought *it* near to him, and he did eat: and **he brought him wine, and he drank.**

The son (Jacob), a type of Christ Jesus, comes to the father (Isaac), an “Ancient of days” (**Dan. 7:9,13,22 KJB**), who represents God the Father. He comes to the father in the guise (garment, voice, smell & ‘skin’) of his brother (Esau; **Gen. 27:15,22-23,27 KJB**), even as Jesus took on our nature (**Rom. 8:3; Heb. 2:14-18 KJB**). Jacob comes to receive the ‘blessing’ (**Gen. 27:10,12,25,27-30 KJB**), which Esau had earlier despised (**Gen. 25:31-34 KJB**).

Jacob was a “plain man” (dwelling in tents, **Gen. 25:27 KJB**) yet came to his father smelling like “the field” which he (Isaac) says, “the LORD hath blessed” (**Gen. 27:27 KJB**). The Bible says that the fruit of the vine, the “wine”, or the pure juice of the grape, has a “blessing in it” (**Isa. 65:8 KJB**). Jacob came to receive a blessing, and not a “woe” (**Isa. 5:22 KJB**). This leads to the question, ‘Why would Jacob give “woe” (alcoholic wine; **Hab. 2:15 KJB**) to his father to drink?’ Why would Jacob, a “prince” (**Gen. 32:28; Pro. 31:4 KJB**), give his father, Isaac, alcohol, right before he was to receive a blessing, as alcohol affects the mind and judgment (**Pro. 31:5 KJB**)? The context of Isaac’s blessing (nothing to do with alcoholic “wine”) shows that the “wine” was related to the blessing which came from “the fatness of the earth” (richness of vines, fields, harvest):

Genesis 27:28 KJB - Therefore God give thee of the dew of heaven, and **the fatness of the earth, and plenty of corn and wine:**

Genesis 27:29 KJB - Let people serve thee, and nations bow down to thee: be lord over thy brethren, and let thy mother's sons bow down to thee: cursed *be* every one that curseth thee, and **blessed be he that blesseth thee.**

Genesis 27:33 KJB - And Isaac trembled very exceedingly, and said, Who? where *is* he that hath taken venison, and brought *it* me, and I have eaten of all before thou camest, **and have blessed him? yea, and he shall be blessed.**

Genesis 27:37 KJB - And Isaac answered and said unto Esau, Behold, I have made him thy lord, and all his brethren have I given to him for servants; and **with corn and wine have I sustained him:** and what shall I do now unto thee, my son?

Wine, strong drink, & eat before the LORD (Deu. 14:26 KJB):

Deuteronomy 14:26 KJB - And **thou shalt bestow that money for whatsoever thy soul lusteth after,** for oxen, or for sheep, or **for wine,** or **for strong drink,** or **for whatsoever thy soul desireth:** and **thou shalt eat there before the LORD thy God,** and **thou shalt rejoice,** thou, and thine household,

Deuteronomy 14's context is in the greater context of **Deu. 12:1-32 & Num. 28:1-31** KJB. God gave to the children of Israel (after the flesh), "statutes and judgments" (**Deu. 12:1** KJB), that when they would "utterly destroy all the places" (**Deu. 12:2** KJB) of the nations they were to dispossess in Canaan (promised land), that the Tabernacle would settle in a particular place (**Deu. 12:5,18, 14:23** KJB; ultimately Jerusalem – **1 Kin. 9:3,11:36** KJB, with one exception of "too far", **Deu. 12:21** KJB), and that when the peoples would come, "(vs. 6) And thither ye shall bring your **burnt offerings,** and your **sacrifices,** and your **tithes,** and **heave offerings of your hand,** and your **vows,** and your **freewill offerings,** and **the firstlings of your herds and of your flocks:** (vs. 7) And **there ye shall eat before the LORD your God,** and **ye shall rejoice** in all that ye put your hand unto, ye and your households, **wherein the LORD thy God hath blessed thee.**" (**Deu. 12:6-7,12** (rejoice) in every "good thing"; **Deu. 26:11; 2 Chr. 6:41** KJB).

They were told specifically to, "**not** do after all the things that we do here this day, every man whatsoever is right in his own eyes" (**Deu. 12:8** KJB) and to, "Take heed to thyself that thou be **not snared by following them,** after that they be destroyed from before thee; and that thou enquire not after their gods, saying, How did these nations serve their gods? even so will I do likewise." (**Deu. 12:30** KJB), because they that worshipped those false gods (devils, **1 Cor. 10:21-22** KJB) there, would also offer (and drink of) alcoholic drink offerings (**Isa. 57:6; Jer. 19:13; 32:29; 44:19; Eze. 20:28** KJB) to their gods (devils: **Deu. 32:17** KJB) in a perversion of the type given by God, as unto Belial (**Deu. 13:13; Jdg. 19:22, 20:13; 1 Sam. 1:14-16, 2:12, 10:27, 25:25, 30:22; 2 Sam. 23:6; 1 Kin. 21:10,13; 2 Chr. 13:7; 2 Cor. 6:15** KJB), Dagon (**Dan. 5:1,4,23; Hos. 3:1** KJB), Bacchus (&c). God specifically required "tithes" (**Deu. 12:6,11, 14:22-23** KJB), and "choice vows" (offerings; **Deu. 12:11** KJB).

If the place was "too far" to travel to with all those flocks and first fruits, they could "turn it into money" (sell; **Deu. 14:23-25** KJB), and then "purchase", at the "place" the LORD dwelt, "whatsoever thy soul lusteth after" (**Deu. 14:26** KJB), "add thereto the fifth part thereof" (**Lev. 27:31** KJB) and offer it to God (the first tithe being already given unto the Levites, (**Num. 18:21-24** KJB) and some of this tithe was to be given unto strangers, orphans and widows (**Deu. 14:29; 26:12-15** KJB)). They were to be a "holy ... peculiar people ...", and while they could "eat flesh" (**Deu. 12:15,21, 14:26** KJB), they were to "**not** eat any abominable thing" (**Deu. 12:16** (blood), **14:2-3,21** KJB).

The text **never** says they could “drink” whatever they wanted; as the alcoholic “strong wine” (as purchased with tithe money) was to be “**poured unto the LORD**” (**Num.** 28:7, see also **Deu.** 29:6; **Lev.** 10:9-10 KJB), “a sacrifice made by fire” (**Num.** 28:6,8,13 KJB), for it was the “drink offering” (**Num.** 28:8,9,10,15 KJB). They could “eat” part of the “tithe” (first ripe; **Num.** 18:12 KJB), including the “wine” (grapes, or grape juice; **Deu.** 14:22-23; of the “seed”, “field”, “fruit of the vine”, “new wine”, pure “blood of the grape” juice from the “tread[ing] out” – **Neh.** 13:15; **Pro.** 3:10; **Isa.** 16:10; **Job** 24:10-11; **Mic.** 6:15 KJB; and “press”; **Gen.** 40:9-11; **Joe.** 3:13; **Hag.** 2:16 KJB, representing the pure blood of Christ Jesus) which was **never** fermented, or alcoholic. They were to never drink alcohol (a “woe”), placing the unholy for holy (**Lev.** 10:9-11 KJB), putting evil (fermented) for good (unfermented), and bitter (fermented) for sweet (unfermented) (**Isa.** 5:20-22 KJB). The Drink Offering represented Jesus Christ (**Gen.** 35:14; **2 Kin.** 16:13; **Psa.** 22:14; **Isa.** 53:12; **Jhn.** 1:29,36; **Heb.** 10:10, 13:12; **1 Pet.** 1:19; **Jhn.** 6:55, 19:34 KJB) and the pouring out of His own soul (person), who was “made to be sin for us” (**2 Cor.** 5:21; **Lev.** 16:9,15; **Rom.** 1:18; **Mat.** 27:45-46; **Mar.** 15:33-34; **Psa.** 22:1; **Heb.** 9:28 KJB).

Ezra & Nehemiah’s Orders (**Neh.** 8:10 KJB):

Nehemiah 8:10 KJB - Then he said unto them, Go your way, eat the fat, and **drink the sweet**, and send portions unto them for whom nothing is prepared: for **this day is holy unto our Lord**: neither be ye sorry; for the joy of the LORD is your strength.

Notice that the text of **Neh.** 8:10 KJB does **not** say “wine”, “new wine”, or “strong drink”, etc. It simply says, “the sweet” (Hebrew **H4477**; מִמְתָּמָן mam’taQiym, see also **Son.** 5:16 KJB) which could be anything sugary, as fruit juice (apple, pomegranate, grape, pear, etc.).

If a person were to assume only a fruit of the grape vine, then the immediate context also disallows it to be alcoholic “wine”; for it was “sweet”, not “bitter” (**Deu.** 32:32-33; **Isa.** 5:20-22 KJB). The “day is holy”, not “unholy” (**Lev.** 10:9-11 KJB), “unto our Lord” (**Neh.** 8:10-11 KJB) and not Belial (**Deu.** 13:13; **Jdg.** 19:22, 20:13; **1 Sam.** 1:14-16, 2:12, 10:27, 25:25, 30:22; **2 Sam.** 23:6; **1 Kin.** 21:10,13; **2 Chr.** 13:7; **2 Cor.** 6:15 KJB). It was “for joy of the LORD” (**vs. 10**), not for a “woe” (**Pro.** 23:29-35; **Hab.** 2:15 KJB).

Ezra & Nehemiah, along with the Elders & Levites (**Neh.** 8:1,4,7,9 KJB), the very “princes of the sanctuary” (**Lev.** 10:9; **Isa.** 28:7; **Eze.** 44:21 KJB) were reading “the book of the law of Moses” (**Neh.** 8:1 KJB), “upon the first day of the seventh month” (Ethanim; **1 Kin.** 8:2; which is the Feast of Trumpets; **Lev.** 23:23-25 KJB), so that the people would have ‘understanding’ (**Neh.** 8:2,3,7-8,12 KJB) in God’s laws.

In the second gathering (**Neh.** 8:13 KJB), again for ‘understanding’ in God’s words (**Neh.** 8:13 KJB), it was upon the 15th day of the 7th month (the Feast of Booths or Tabernacles; **Lev.** 23:33-44 KJB) to celebrate the ingathering of the harvest (7 days and an 8th), “when ye have gathered in the fruit of the land, ye shall keep a feast unto the LORD seven days” (**Lev.** 23:39 KJB), and there was “great mirth (joy)” (**Neh.** 8:12 KJB), and “very great gladness” (**Neh.** 8:17 KJB). There was no time for fermentation and distillation to make the bitterness of alcohol.

They as “kings” and “priests” (**Exo.** 19:6 KJB) were not to be destroyed by alcohol, and drink of it and so forget the Law which they just understood and were to practice, as it is written in that very word of God,

Proverbs 31:3 KJB - **Give not thy strength** unto women, **nor thy ways to that which destroyeth kings.**

Proverbs 31:4 KJB - **It is not for kings**, O Lemuel, **it is not for kings to drink wine; nor for princes strong drink:**

Proverbs 31:5 KJB - **Lest they drink, and forget the law**, and **pervert the judgment of any of the afflicted.**

Give Strong Drink (Pro. 31:6-7 KJB):

Proverbs 31:6 KJB - **Give strong drink unto him that is ready to perish**, and **wine unto those that be of heavy hearts.**

Proverbs 31:7 KJB - **Let him drink**, and **forget** his poverty, and **remember** his misery **no more**.

Proverbs 31:1-7 KJB, may be read in two ways, neither of which is advocating the social drinking of alcohol, or anything intoxicating in common use.

The first is the prophetic warning from a mother (princess or queen) to her son (King Lemuel; **Pro. 31:1** KJB) about the dangers of alcohol drinking, in that it “**destroyeth** kings” (**Pro. 31:3** KJB), and was therefore, “(vs. 4) **not for kings**, O Lemuel, it is **not for kings to drink wine; nor for princes strong drink:** (vs. 5) Lest they drink, and forget the law, and pervert the judgment of any of the afflicted.” (**Pro. 31:4-5** KJB). It was only to be provided to those on the verge of death, when she (by inspiration of the Holy Ghost) said, “(vs. 6) **Give** strong drink **unto him that is ready to perish**, and wine **unto those that be of heavy hearts.** (vs. 7) Let him drink, and **forget** his poverty, and **remember** his misery **no more**.” (**Pro. 31:6-7** KJB). This is why they would offer those who were crucified upon a cross, “vinegar” (**Mat. 27:34; Mar. 15:23** KKB), so as to numb the pain, and cause drowsiness unto death (**Psa. 88:12; Pro. 13:3** KJB). The same might be given to a man on the verge of death by a sword wound to the gut, etc. Also, the punishment for the wicked will be the same, in that they will “drink the wine of the wrath of God” (**Rev. 14:8,10, 16:19; Psa. 75:8** KJB), and “drink down”, and become as though they “had not been” (**Oba. 1:16** KJB), for it was to be “destruction to the wicked” and a “strange punishment to the workers of iniquity” (**Job 31:3; Isa. 28:21** KJB).

Christians are all “kings” & “priests” (**Exo. 19:6; 1 Pet. 2:9; Rev. 1:6, 5:10** KJB), even “princes of the sanctuary” (**Isa. 43:28** KJB), whom all serve, by faith, in the ongoing Heavenly sanctuary (**Heb. 8:1-2** KJB) services right now (**Lev. 10:9-11** KJB), and so Christians are to **never** drink alcohol either, lest they drink, and also “forget the law, and pervert the judgment of any of the afflicted” (**Pro. 31:5** KJB).

The second way to read this text, in that as Christians, like as Lemuel, as “kings”, can provide a “strong” message (“drink”, “wine”) of warning of judgment (**Rom. 12:20** KJB), a pure salvational doctrine (wine, unfermented juice of the grape; **Jhn. 7:16** KJB) unto those “with a heavy heart” (“sorrowful spirit”, **1 Sam. 1:15** KJB), and “ready to perish” (**Deu. 26:5; Job 29:13; Isa. 27:13** KJB) from sin, so that they might “rejoice” and “forget their poverty”, and “remember his misery no more”, being forgiven their sins, and redeemed by the blood of the Lamb.

Solomon's Advice (Ecc. 9:7 KJB):

Ecclesiastes 9:7 KJB - Go thy way, eat thy bread with joy, and **drink thy wine with a merry heart**; for God now accepteth thy works.

Solomon, by inspiration of the Holy Ghost, is speaking about enjoying the goodness of life for the sake of its own goodness, in the days of vanity (if there is no God and judgment he says, but he knows there is, for see his concluding remarks, **Ecc. 12:1-14 KJB**), in the good things (wife, fresh oil, white clean garments (unstained), and the fruit of the harvest, the grape juice), as it is written,

Ecclesiastes 9:7 KJB - Go thy way, eat thy **bread with joy**, and **drink thy wine with a merry heart**; for God now accepteth thy works.

Ecclesiastes 9:8 KJB - Let thy garments be always **white**; and let thy head lack no **ointment**.

Ecclesiastes 9:9 KJB - Live **joyfully** with the **wife** whom thou **lovest** all the days of the **life** of thy vanity, which he hath given thee under the sun, all the days of thy vanity: for that *is* thy portion in *this* life, and in thy labour which thou takest under the sun.

All of those things are about holiness and living a good life, in the face of death. Alcohol, bringing “woe” (**Psa. 23:29; Isa. 5:11-13,20-22 KJB**), leads one to look away from the wife, unto “strange women” (**Pro. 23:33 KJB**), causing sorrow of heart, and being dehydrating, actually “drieth the bones” (**Pro. 17:22 KJB**), since it produces “thirst” (**Deu. 29:19; Psa. 69:21; Isa. 5:11-13 KJB**).

The fresh juice of the grape is invigorating, life-giving (“blood”, **Gen. 49:11; Deu. 32:14; Jhn. 6:53-56; 1 Cor. 11:25,27 KJB**), filled with nutrients, phytochemicals and tastes really good, and is like medicine, for healing (**1 Tim. 5:23 KJB**). Each word in the context speaks to things which are fresh (bread, wine, oil), and living of life (merry, white, joyfully, wife, lovest, life), especially if that were all that was given to mankind (even though it is not all there is). The bread is not stale, the wine is not corrupted into alcohol, the oil is not rancid, and the woman is not an adulteress.

Isaiah & the Feast of God (Isa. 25:6 KJB):

Isaiah 25:6 KJB - And **in this mountain shall the LORD of hosts make** unto all people a feast of fat things, **a feast of wines on the lees**, of fat things full of marrow, **of wines on the lees well refined**.

Isaiah 25 KJB is symbolically speaking about the destruction of Satan’s kingdom (Babylon the Great), and the Advents (2nd & 3rd) of Jesus Christ (**Isa. 24:1-23; Zep. 2:1-15; Zec. 14:1-21; Mal. 4:1; Rev. 7:17, 20:7-15, 21:4 KJB**), along with the great resurrections, victory over the grave, and the new Kingdom (Mountain) to come,

Isaiah 25:1 KJB - O LORD, thou *art* my God; I will exalt thee, I will praise thy name; for **thou hast done wonderful things; thy counsels of old are faithfulness and truth**.

Isaiah 25:2 KJB - For thou hast made of a city an heap; *of* a defenced city a ruin: a palace of strangers to be no city; it shall never be built.

Isaiah 25:3 KJB - Therefore shall the strong people glorify thee, the city of the terrible nations shall fear thee.

Isaiah 25:4 KJB - For thou hast been a strength to the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat, when the blast of the terrible ones *is* as a storm *against* the wall.

Isaiah 25:5 KJB - Thou shalt bring down the noise of strangers, as the heat in a dry place; *even* the heat with the shadow of a cloud: the branch of the terrible ones shall be brought low.

Isaiah 25:6 KJB - And in this mountain shall the LORD of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined.

Isaiah 25:7 KJB - And he will destroy in this mountain the face of the covering cast over all people, and the vail that is spread over all nations.

Isaiah 25:8 KJB - He will swallow up death in victory; and the Lord GOD will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the LORD hath spoken it.

Isaiah 25:9 KJB - And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the LORD; we have waited for him, we will be glad and rejoice in his salvation.

Isaiah 25:10 KJB - For in this mountain shall the hand of the LORD rest, and Moab shall be trodden down under him, even as straw is trodden down for the dunghill.

Isaiah 25:11 KJB - And he shall spread forth his hands in the midst of them, as he that swimmeth spreadeth forth *his hands* to swim: and he shall bring down their pride together with the spoils of their hands.

Isaiah 25:12 KJB - And the fortress of the high fort of thy walls shall he bring down, lay low, *and* bring to the ground, *even* to the dust.

The words,

[A1] “And in this mountain shall the LORD of hosts make unto all people a feast”, parallels,

[A2] “For in this mountain shall the hand of the LORD rest”, and

[B1] “feast of fat things”, parallels

[B2] “of fat things full of marrow”, and

[C1] “a feast of wines on the lees”, parallels

[C2] “of wines on the lees well refined”, all of which tie to

[D1] “He will swallow up death in victory”, parallels

[D2] “we will be glad and rejoice in his salvation”, and

[E1] “he will save us, parallels

[E2] “we will be glad and rejoice in his salvation”.

There is nothing of inebriation or alcohol in the context. It is not even speaking about dead animal flesh, since it refers to the day of the resurrection and immortal bodies of flesh and bones (**Luk.** 24:39 KJB). The “holy” (**Isa.** 11:9, 56:7, 57:13, 65:11, 65:25, 66:20 KJB) “mountain” is the Kingdom (**Dan.** 12:1-3; **Job** 14:10-15; **1 Cor.** 15:50-55 KJB) of God come (**Luk.** 19:12; **Isa.** 13:5; **Dan.** 7:13-14; **Isa.** 62:3-5 KJB), in which Christians (all “kings” & “priests” (**Exo.** 19:6; **1 Pet.** 2:9; **Rev.** 1:6, 5:10 KJB), even “princes of the sanctuary” (**Isa.** 43:28 KJB), whom all serve, by faith, in the ongoing Heavenly sanctuary (**Heb.** 8:1-2 KJB) services right now (**Lev.** 10:9-11 KJB), and so Christians are to never drink alcohol either (**Pro.** 31:3-5 KJB), lest they drink, and also “forget the law, and pervert the judgment of any of the afflicted” (**Pro.** 31:5 KJB) feast upon the “fruit of the vine” “made new” (**Mat.** 26:29; **Mar.** 14:25; **Luk.** 22:18,29-30 KJB).

It is speaking of the richness of the great wedding feast (**Amo.** 9:13-15 KJB) that the LORD has prepared for those that love him. The “wines” “on the lees”, means that which was “settled” or “preserved” [**H8105**; שְׁמָנִים sh'märiym], and “well refined”, is the “pure” (meaning “purified”; **H2212**; מַזְקִין: m'zuQäqiyim; see **Psa.** 12:6 KJB) juice of the grape without any trace of sin and corruption or intoxication (see **Psa.** 36:8, 63:5 KJB). The “good (morally excellent) wine (juice of the grape)” at this wedding feast (**Mat.** 22:9-10; **Luk.** 14:13; **Rev.** 22:17 KJB) is given last (**Jhn.** 2:10 KJB).

Daniel & the wine in my mouth (Dan.** 10:3 KJB):**

Daniel 10:3 KJB - I ate no pleasant bread, neither came flesh nor **wine in my mouth**, neither did I anoint myself at all, till three whole weeks were fulfilled.

In **Daniel** 10:3 KJB, **Daniel** was “mourning three full weeks” (**Dan.** 10:2 KJB), in “the third year of Cyrus king of Persia” (**Dan.** 10:1 KJB) in “the first month” (**Dan.** 10:4 KJB), which is the month “Abib” (**Exo.** 12:2, 13:4, 23:15, 34:18; **Deu.** 16:1 KJB) or ‘Nisan’ (**Neh.** 2:1; **Est.** 3:7 KJB). **Daniel** fasted and mourned for 3 weeks (21 days (3x7); **Gen.** 1:1-2:3 KJB), and it was upon the 24th of the first month (**Dan.** 10:4 KJB) that **Daniel** receives another vision, even of Jesus Christ (**Dan.** 10:5-9, 12:1,6-7; **Rev.** 1:12-16 KJB). In the first month, between the 3rd day and the 24th day (21 days), are the 3 “feasts” (**Lev.** 23:2 KJB) of “Passover” (**Lev.** 23:4-5 KJB), “unleavened bread (**Lev.** 23:6-8 KJB) and “firstfruits”, or “wave the sheaf” (**Lev.** 23:10-14 KJB). The “pleasant bread”, and “wine” were both to be unleavened and without fermentation (**Exo.** 12:3-20,34,39; 13:3-7; 23:18; 34:18,24-25; **Lev.** 2:11; 6:14-17; 10:12; 23:5-6; **Num.** 9:11; 28:17; **Deu.** 16:1-8; **2 Chr.** 8:13; 35:17; **Ezr.** 6:20; **Eze.** 45:21; **Act.** 12:3; 20:6 KJB). Thus the “wine” that **Daniel** refers to is the pure juice of the grape, unleavened, unfermented for the feasts of the LORD.

The Feasts – Type to Anti-Type; Psa. 77:13 KJB			
Feasts	Texts	Type	Antitype
Passover	Lev. 23:4-5	14 th Abib / Nisan (1)	Jesus the sacrifice, dies; 1 Cor. 5:7
Unleavened	Lev. 23:6-8	15 th – 21 st Abib / Nisan (1)	Jesus dead, not risen; Mat. 28:6; 1 Cor. 5:6
Firstfruits/ Wavesheaf	Lev. 23:9-14	16 th Abib / Nisan; “the morrow after the sabbath” (1)	Jesus resurrected, risen; 1 Cor. 15:20,21,23
Pentecost	Lev. 23:15-22	50 days from Firstfruits (5 th , or so) Sivan (3)	Holy Spirit outpouring; Jesus Anointed as High Priest, serves Holy Place in Heaven; Psa. 133:1-3; Luk. 24:49; Act. 1:4, 2:1-4,16-21,33, 7:54-60, 8:1-3; Heb. 2:3, 9:12 (KJB); 1 Pet. 1:12; Rev. 1:10-20, 4:1-5, 5:6, 8:2-5

5	Trumpets	Lev. 23:23-25	1 st Ethanim (7)	Announcing of coming Judgment; Millerite / Advent movement; AD 1833/34; Rev. 10:1-6
6	Day of Atonement	Lev. 16:2-34, 23:26-32	10 th Ethanim (7)	Jesus moves to Most Holy Place in Heaven; Investigative Judgment begins AD Oct. 22, 1844 to close of probation; Dan. 7:9-10,13,22(b), 8:13-14,26, 12:1,12; Rev. 3:7-8, 9:13,15, 10:6, 14:6-7
7	Tabernacles	Lev. 23:33-44	15 th – 21 st , 22 nd Ethanim (7)	Victory in Heaven; Rev. 7:9, 15:2

Amos & Drink Wine (Amo. 9:14 KJB):

Amos 9:14 KJB - And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit *them*; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them.

Amos 9:14 KJB, in context, is speaking about the new Heavens and new Earth wherein is no corruption, and no alcohol, but instead will exist the pure and fresh juice of the grape as it comes from the immortal vines, as it is written (**Amo.** 9:8-10 KJB, see also **Eze.** 8:1-17, 9:1-11; **Mat.** 3:12; **Luk.** 3:17; **Rev.** 3:10, 17:12 KJB),

Amos 9:8 KJB - Behold, the eyes of the Lord GOD *are upon the sinful kingdom, and I will destroy it from off the face of the earth*; saving that I will not utterly destroy the house of Jacob, saith the LORD.

Amos 9:9 KJB - For, lo, I will command, and I will sift the house of Israel among all nations, like as *corn* is sifted in a sieve, yet shall not the least grain fall upon the earth.

Amos 9:10 KJB - All the sinners of my people shall die by the sword, which say, The evil shall not overtake nor prevent us.

Amos 9:11-12 KJB, is even quoted in the New Testament, by James at the Jerusalem Council (**Act.** 15:15-18 KJB), in that God was building up His kingdom, and causing the remnant of Jews and Gentiles to be “turned to God” (**Act.** 15:19 KJB, repented). From there, in **Amo.** 9:13-15 KJB, it continues with the spread of the Everlasting Gospel (**Rev.** 14:6-12 KJB), when it says,

Revelation 14:13 KJB - And I heard a voice from heaven saying unto me, Write, Blessed *are* the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.

Revelation 14:14 KJB - And I looked, and behold a white cloud, and upon the cloud *one* sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle.

[A1] “plant vineyards”, parallels

[A2] “drink the wine thereof”, and

[B1] “make gardens”, parallels

[B2] “eat the fruit of them”,

All of which is the pure fruit (and juice of the presses; **Amo.** 9:13 KJB, “treader of grapes”, see **Rev.** 14:14-20 KJB, which is after the “mystery of God is finished” (Gospel), **Rev.** 10:7 KJB) of the field and harvest, not fermented or alcoholic in the New Heavens and Earth, “And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the LORD thy God.” (**Amo.** 9:15 KJB, see also for the promise, **Exo.** 20:12; **Eph.** 6:2 KJB). See this also in **Psa.** 107:37; **Isa.** 65:17,18-23, 66:21-23; **2 Pet.** 3:13; **Rev.** 21:1,4 KJB. See also the “holy” (**Isa.** 11:9, 56:7, 57:13, 65:11, 65:25, 66:20 KJB) “mountain” is the Kingdom (**Dan.** 12:1-3; **Job** 14:10-15; **1 Cor.** 15:50-55 KJB) of God come (**Luk.** 19:12; **Isa.** 13:5; **Dan.** 7:13-14; **Isa.** 62:3-5 KJB).

Zechariah & Rejoice ... Wine (Zec. 10:7 KJB):

Zechariah 10:7 KJB - And *they of Ephraim* shall be like a mighty *man*, and their heart shall rejoice as through wine: yea, their children shall see *it*, and be glad; their heart shall rejoice in the LORD.

The context of **Zechariah** 10:7 KJB, is speaking about the time of the latter rain, for God said, “Ask ye of the LORD rain in the time of the latter rain; so the LORD shall make bright clouds, and give them showers of rain, to every one grass in the field.” (**Zec.** 10:1 KJB). This is why they of “Ephraim” “rejoice” and are “glad” “in the LORD”. The phrasing of **Zec.** 10:7 KJB is parallel, as for instance:

[A1] “they of Ephraim shall be like a mighty man, and their heart shall rejoice”, parallels

[A2] “their children shall see it, and be glad”, while

[B1] “as through wine”, parallels

[B2] “in the LORD”.

Their rejoicing is the LORD (even Jesus Christ, the True Tithe that God desires returned), for God gave His Son. God planted the seed into the Heart soil of mankind, and patiently waited for the harvest, pouring down His Holy Spirit as water, sending the word, and expects the results of sowing that Seed (Jesus Christ, **Gen.** 3:15; **Gal.** 3:16; **Rev.** 12:17 KJB), who is the pure vine (**Jhn.** 15:1,5 KJB), and who gives the pure wine (**Jhn.** 7:16 KJB), the first fruit (**1 Cor.** 15:20,23; **Gal.** 5:22; **Eph.** 5:9 KJB) of the vine which rejoices the heart of man, and makes glad the heart of sadness (because of sin) through salvation (**Psa.** 19:8, 126:6; **Isa.** 65:18 KJB). The true Husbandman (**Jhn.** 15:1; **2 Tim.** 2:6; **Jam.** 5:7 KJB) waits for the fruit to be seen in His people. There is absolutely nothing of alcohol, fermentation, corruption, Belial, woe, or intoxication here, and for those who try to replace the “sweet” (**Son.** 5:16 KJB) with the “bitter” (**Deu.** 32:32-33 KJB), there is already a “woe” (**Isa.** 5:20-22 KJB) upon them.

Jesus & The Wedding at Cana (Jhn. 2:1-11, 4:46 KJB):

John 2:1 KJB - And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there:

John 2:2 KJB - And both Jesus was called, and his disciples, to the marriage.

John 2:3 KJB - And when they wanted wine, the mother of Jesus saith unto him, They have no wine.

John 2:4 KJB - Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come.

John 2:5 KJB - His mother saith unto the servants, Whatsoever he saith unto you, do *it*.

John 2:6 KJB - And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece.

John 2:7 KJB - Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim.

John 2:8 KJB - And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare *it*.

John 2:9 KJB - When the ruler of the feast had tasted the water that was made wine, and knew not whence it was: (but the servants which drew the water knew;) the governor of the feast called the bridegroom,

John 2:10 KJB - And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: but thou hast kept the good wine until now.

John 2:11 KJB - This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.

John 4:46 KJB - So Jesus came again into Cana of Galilee, where he made the water wine. And there was a certain nobleman, whose son was sick at Capernaum.

John 2:1-11, 4:48 KJB, where Jesus miraculously turns the water to “wine”, is used, by those who advocate for the social use of alcohol, more than any other text or passage in the whole of scripture (KJB).

Mary (mother of Jesus; **Jhn.** 2:1 KJB), and Jesus were invited (Joseph, husband of Mary, already deceased by this time) to the wedding in Cana, being related to the wedding party (**Jhn.** 2:1-2a. KJB), and the disciples come along as the friends of Jesus (**Jhn.** 2:2b.) who is already being rumored to be the Messiah because of John the Baptist’s testimony beyond Jordan (**Jhn.** 1:29 KJB). In the midst of the ‘wedding feast’ (which usually lasted several days, see **Gen.** 29:27-28 KJB), a time came that the feast ‘wanted’ (lacked) for the ‘wine’ of celebration (**Psa.** 104:15 KJB), which Mary, having heard of Jesus’ baptism and wilderness experience from John (**Jhn.** 1:29-51, 19:26-27 KJB), and the other disciples, then attempted to get Jesus to make this wedding feast the place where He would announce, by miracle (**Jhn.** 2:3-4 KJB), what the Holy Ghost inspired her to say (**Luk.** 1:46-56 KJB), as well as the Angel of God (Gabriel, **Luk.** 1:26-38 KJB), and other godly messengers (Elizabeth; **Luk.** 1:40-45 KJB, Simeon; **Luk.** 2:25-35 KJB, Anna; **Luk.** 2:36-38 KJB), had told her (and Joseph; **Mat.** 1:20, 2:13,19 KJB) approximately 30 years previous (**Luk.** 3:23 KJB), that Jesus was indeed, “the Son of the Highest” (**Luk.** 1:32 KJB) & “the Son of God” (**Luk.** 1:35 KJB).

However, Jesus corrects His mother’s humanistic view, by gently letting her know (even as at the temple, during the Passover feast (**Luk.** 2:41-42 KJB), at the age of 12 (**Luk.** 2:49 KJB)), that He was now under the instruction and timing of His Father in Heaven (**Mat.** 4:17; **Jhn.** 2:4 KJB).

However, she still trusted Him, to be gracious (**Jhn.** 1:14 KJB), and to help family in a tough spot, as He always had (**Luk.** 2:51-52; **Psa.** 102:12,25-27; **Mal.** 3:6; **Heb.** 1:10-12, 13:8 KJB) as a matter of social bond amongst mankind (**Lev.** 19:17-18; **Mat.** 19:19, 22:39-40; **Mar.** 12:31; **Luk.** 10:27-28; **Heb.** 4:15 KJB), that they might not be embarrassed by being unable to provide for their invited guests, and appearing unhospitable. Jesus responded to her faith in Him (**Jhn.** 2:3-5 KJB), and to strengthen the faith of the disciples (**Jhn.** 2:11 KJB). (Catholics would be wise to take heed of what Jesus said to Mary in **Jhn.** 2:4 KJB, and also of what Mary said in **Jhn.** 2:5 KJB).

In **John** 2:1-11, 4:48 KJB, keep in mind that the celebratory (**Psa.** 104:15 KJB) wedding feast had already gone through all the “wine” previously supplied (**Jhn.** 2:3,10 KJB), and they began to be thirsty. Alcohol does not quench thirst, but makes people more thirsty (as it “drieth the bones”; **Pro.** 17:22 KJB), & produces “thirst” (**Deu.** 29:19; **Psa.** 69:21; **Isa.** 5:11-13 KJB). Jesus then approaches the “six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece” (**Jhn.** 2:6 KJB).

The waterpots are for “purifying” or cleansing (sanctifying, making holy) the body of mankind, and as such, only the ‘pure’ and ‘sweet’ would be allowed into them, and nothing of fermentation, profane (unholy; **Lev.** 10:9-11 KJB), bitterness (**Isa.** 5:11-13,20-22 KJB), corruption or ‘excess’ (**Eph.** 5:18 KJB).

An English “firkin” (AV1611 – King James Bible) is 1/4th (0.25) barrel, or about 9 English (England, or Imperial) Gallons, which is 10.8 U.S. (United States) Gallons or 41 litres ([https://en.wikipedia.org/wiki/Firkin_\(unit\)](https://en.wikipedia.org/wiki/Firkin_(unit))). The total liquid measurement (volume) estimate is between 12 (2x6) to 18 (3x6) “firkins”, full to “the brim” (**Jhn.** 2:7 KJB), which comes to between 108 (12x9) to 162 (18x9) English Gallons (average: 135), or 129.6 (12x10.8) to 194.4 (18x10.8) U.S. Gallons (average: 162), or 490.58937 to 735.88405 litres (average: 613.23671) of “wine”. In U.S. terms, if there were 162 persons (average) at this wedding (average U.S. wedding party size is 131, Knot 2019 study - <https://web.archive.org/web/20200216074626/https://www.wedinsights.com/report/the-knot-real-weddings>), they each could drink 1 full U.S. gallon (3785.411784 ml) of “wine” to themselves, even after the previous “wine” had already run out. 1 person drinking 1 standard bottle (750ml; 5.047215712 bottles to the U.S. Gallon) of alcoholic wine in a single sitting (several hours) is enough to become fully ‘drunk’.

Would Jesus, filled with the Holy Ghost (**Jhn.** 3:34; **Eph.** 5:18 KJB), both a “king” (**Mat.** 2:2; **Rev.** 17:14, 19:16 KJB) and “priest” in God’s service (**Lev.** 10:9-11; **Heb.** 3:1, 4:14, 6:20 KJB), drink such, or give His neighbour’s (also a “kingdom of priests”; **Exo.** 19:6; **Pro.** 31:3-5 KJB) alcohol (and especially that much), even after the word of God said,

Habakkuk 2:15 KJB - **Woe unto him that giveth his neighbour drink**, that putteth thy bottle to *him*, and maketh *him* drunken also, that thou mayest look on their nakedness!

Habakkuk 2:16 KJB - **Thou art filled with shame for glory**: drink thou also, and let thy foreskin be uncovered: the cup of the LORD’S right hand shall be turned unto thee, and **shameful spewing shall be on thy glory**.

Proverbs 23:29 KJB - **Who hath woe? who hath sorrow? who hath contentions?** who hath babbling? who hath wounds without cause? who hath redness of eyes?

Proverbs 23:30 KJB - **They that tarry long at the wine**; they that go to seek mixed wine.

Proverbs 23:31 KJB - Look not thou upon the wine when it is red, *when* it giveth his colour in the cup, when it moveth itself aright.

Proverbs 23:32 KJB - At the last it biteth like a serpent, and stingeth like an adder.

Proverbs 23:33 KJB - Thine eyes shall behold strange women, and thine heart shall utter perverse things.

Proverbs 23:34 KJB - Yea, thou shalt be as he that lieth down in the midst of the sea, or as he that lieth upon the top of a mast.

Proverbs 23:35 KJB - They have stricken me, *shalt thou say, and* I was not sick; they have beaten me, *and* I felt *it* not: when shall I awake? I will seek it yet again.

Jesus was manifesting His glory (**Jhn. 2:11** KJB), not demonstrating how to be filled with “shame” (**Psa. 4:2** KJB). Was Jesus advocating any (like as the Bridegroom) to suddenly behold “strange women” already (even after just getting married), or for the wedding party to be “drunk”, have “woe”, “sorrow”, or “contentions”? Those who advocate for these events to teach the social use of alcohol, are not glorifying God (**1 Cor. 10:31** KJB).

In **John 2:1-11, 4:48** KJB, the wedding of Cana is a miniature picture (natural event; type) of the pure (**Pro. 30:5; Jhn. 1:1; 1 Jhn. 3:3; Rev. 19:13** KJB), undefiled (**Psa. 119:1; Son. 5:2, 6:9; Heb. 7:26, 13:4; Jam. 1:27; 1 Pet. 1:4** KJB), and uncorrupted (**1 Cor. 9:25, 15:52; 1 Pet. 1:4,23** KJB) wedding of Jesus to His own bride (the church; **2 Cor. 11:2** KJB; spiritual event; antitype, **1 Cor. 15:46** KJB). God the Father is the “governor” (**Psa. 22:28, 67:4; Jhn. 2:8** KJB) of the feast. Jesus is the “husband” (**2 Cor. 11:2; Eph. 5:23** KJB), the “Bridegroom” (**Psa. 19:4-6; Mal. 4:2; Isa. 61:10, 62:5; Jer. 7:34, 16:9, 25:10, 33:11; Joe. 2:16; Mat. 9:15, 25:1,5,6,10; Mar. 2:19-20; Luk. 5:34-35; Jhn. 2:8-9, 3:29; Rev. 18:23** KJB). The “bride” is the “church” (**Isa. 61:10, 62:5; 2 Cor. 11:2; Eph. 5:22-33; Rev. 21:2** KJB). Mary (as mother), represents the heavenly council of angelic beings above (**Exo. 20:12; Gal. 4:26** KJB) which speak to the wedding party to do whatever Jesus tells them to do (**Jhn. 2:5, 14:15, 15:14; Exo. 20:6** KJB). The Disciples, as guests, are the “friends” (**Jhn. 15:14-15** KJB) of the Bridegroom, but there are also heavenly friends (**Isa. 13:5; Mat. 18:10-14; Luk. 15:4-7; Rev. 12:12** KJB). The Angelic hosts are the servants (**Psa. 104:4; Heb. 1:14** KJB), who carry out the will of Jesus. The Holy Ghost / Spirit is the eternal witness of the events (**Psa. 139:1-24; Col. 2:2-3** KJB) uniting the married (**Gen. 2:18-25; Mat. 19:6; Mar. 10:9** KJB) together (**Psa. 133:1-3; Act. 1:1-3; 1 Cor. 12:13; Eph. 4:3** KJB).

Cana (**G2580**) means “reeds”, and Galilee (**G1056**) means “circuit or circle”, and so “Cana of Galilee” (**Jhn. 2:1,11, 4:46, 21:2** KJB) means ‘circle or wreath of reeds, like a wedding crown of reeds or victory (stephanos) crown, with the people being the crown of rejoicing on Jesus’ head, the victor’ (**1 Thes. 2:19; Son. 3:11; Isa. 28:5, 62:3; Eze. 23:42** KJB, “beautiful crown”). The number 6 represents mankind (**Gen. 1:26-28; Exo. 20:9** KJB). The number 7 (Jesus is the 7th Vessel) represents complete or finished (**Gen. 2:1-3; Exo. 20:8-11** KJB). The water is the “living waters”, or Jesus and faith in Him (**Jer. 2:13, 17:13; Zec. 14:8; Jhn. 4:10-11,14, 6:35, 7:37-38; Rev. 7:16-17** KJB). The waterpots, or empty vessels to be filled, are people who become Christians, the “chosen vessel” (**Act. 9:15; Isa. 52:11, 66:20; Rom. 9:23; 2 Cor. 4:7; 1 Thes. 4:4; 2 Tim. 2:20-21** KJB) of the LORD. The “good (morally excellent; **G2570**, kalos) wine” (**Jhn. 2:10** KJB) is the pure doctrine (**Deu. 32:12,14; Mat. 9:9-17; Luk. 5:29-39** KJB), life and eternal covenant in the shed blood (**Mat. 26:29; Mar. 14:25; Luk. 22:18** KJB) of Jesus Christ. The “two or three” represent Jesus in the midst (**Mat. 18:20** KJB), and even as the Father and Son are two, and the Holy Spirit makes three (eternal witnesses; **Deu. 17:6, 19:15; Mat. 18:16,20; 2 Cor. 13:1; 1 Tim. 5:19; Heb. 10:28** KJB).

In **John 2:1-11, 4:48** KJB, “Cana of Galilee”, means ‘Reed Circlets, or Circlet of Reeds’:

crown of rejoicing: which is but a stronger phrase, to press the joy they had in their conversion and perseverance, in allusion to crowns wore at times of rejoicing, as at marriage feasts, and the like: here we read (i.) of the crowns of bridegrooms, and of the brides ... those made of reeds were used (n.); these crowns at weddings seem to be the “beautiful crowns” in Eze_23:42 ...”; [“(i.) Misna Sota. c. 9. sect. 14. ... (n.) T. Bab. Sota, fol. 49. 2.”] -

<https://books.google.com/books?id=eAlTDwAAQBAJ&pg=PA174#v=onepage&q&f=false>

Mishna Sotah, 9.14:

“In the war [pulemus] of Vespasian the Sages decreed upon the crowns of bridegrooms, i.e., that bridegrooms may no longer wear crowns, and upon the drums, meaning they also banned the playing of drums. In the war of Titus they also decreed upon the crowns of brides, and they decreed that a person should not teach his son Greek. In the last war, meaning the bar Kokheva revolt, they decreed that a bride may not go out in a palanquin inside the city, but our Sages permitted a bride to go out in a palanquin inside the city, as this helps the bride maintain her modesty.” - https://www.sefaria.org/Mishnah_Sotah.9.14?lang=bi

Talmud (Babylonian), Sotah 49(b):

“Rav says concerning the decree banning the wearing of crowns that they taught this halakha only with regard to crowns of salt and sulfur, but those of myrtle and rose are permitted. And Shmuel says that even crowns of myrtle and rose are prohibited, but those made of reeds and bulrush are permitted. And Levi says: Even crowns of reeds and bulrush are prohibited. And likewise Levi teaches in his baraita: Even those of reeds and bulrush are prohibited.

The mishna taught that the Sages decreed against the wearing of crowns for bridegrooms ...” - <https://www.sefaria.org/Sotah.49b.5?lang=bi&with=all&lang2=en>

In **John** 2:1-11, 4:48 KJB, Jesus is the “true vine” (**Jhn.** 15:1 KJB), and as such (**1 Cor.** 15:46 KJB) draws up the waters into Himself, and converts that into the precious fruit of the vine, and when pressed becomes the pure blood of the grape, causing the vessels to be filled with new wine (grape juice, fruit of the vine; **Pro.** 3:10; **Isa.** 65:8; **Mat.** 9:17; **Mar.** 2:22; **Luk.** 5:37-38 KJB).

The “good (morally excellent; **G2570**) wine” (**Jhn.** 2:10 KJB) was the newly Created fresh juice of the grape without any corruption, even as Jesus’ life and doctrine is without sin, without corruption. His life and doctrine are pure. Those of mankind had previously seen lives and doctrine that was somewhat pure, like Enoch, **Daniel**, etc., but it ultimately all had been mixed with water (**Isa.** 1:22 KJB; representation of men; **Rev.** 17:15 KJB). Jesus’ pure life and doctrine, which came after all the others (**Mat.** 21:37 KJB), was the truly “good” (**Luk.** 18:18; **Jhn.** 10:11,14 KJB).

Jesus has them fill up the 6 waterpots of stone (earthen vessels) with a 7th jar (**Jhn.** 2:7 KJB), and Jesus Himself is the 7th “stone” (**Psa.** 118:22-23; **Isa.** 28:16; **Zec.** 3:9; **Mat.** 21:42; **Mar.** 12:10; **Luk.** 20:17 KJB) vessel, which poured His own life into the others, turning the waters, “sweet” (**Exo.** 15:25; **Isa.** 5:19-22 KJB), as a gift to His own bride. In the events witnessed, the wedding was already complete, when the ‘wine’ was requested. This then would point to the time when we will actually be with Jesus Christ, when He drinks it with us “new” (not fermented; **Mat.** 26:29; **Mar.** 14:25 KJB) in the eternal Kingdom.



Paul to Timothy & drink ... a little wine (1 Tim. 5:23 KJB):

1 Timothy 5:23 KJB - **Drink** no longer water, but use **a little wine** for thy stomach's sake and thine often infirmities.

In **1 Timothy** 5:23 KJB, Paul gives some medical advice, with the aid of **Luke**, the “beloved physician” (**Col.** 4:14 KJB; “Only Luke is with me.” - **2 Tim.** 4:11 KJB), to **Timothy** about his “stomach’s sake and ... often infirmities”, and tells him to not merely drink only water, but to also “use a little wine” for those illnesses. It would be very dangerous to assume in this instance that Paul, **Luke** and the Holy Spirit advocated to **Timothy** to drink fermented (alcoholic) “wine” to be cured of his diseases, and especially stomach ailments (as alcohol causes stomach ailments; **Isa.** 28:8 KJB). Caution is needed here, lest any advocate sin and rebellion towards God. Christians are warned in the **Epistles of Paul to Timothy**, by the Holy Spirit Himself, that such dangers would come, even from those professing Christianity and having a “form of godliness” but are rather “deceived” (**Pro.** 20:1 KJB, “deceived thereby”) and “speaking lies in hypocrisy” (**1 Tim.** 4:1 KJB), as seducing spirits always work through alcohol, and why such is euphemistically called “spirits” (**Isa.** 5:11-14,20-23; 28:1,3,7-8; **Dan.** 5:4; **Mic.** 2:11; **Eph.** 5:16,18 KJB).

This is the very time that has come in the present day as warned of in **1 Tim.** 1:1 - **2 Tim.** 4:22 KJB, even of “perilous times” when many “evil men” and “seducers” are waxing “worse and worse”, “deceiving and being deceived”, and are not enduring “sound doctrine” and have begun to “turn away [their] ears from the truth”, even “unto fables” and they withstand the truth and “resist the truth”, preaching to be “unholy” and “incontinent”, even as “Jannes and Jambres withstood Moses” or as Alexander who has, “greatly withstood our words” (**2 Tim.** 4:5 KJB).

Let not anyone be as those who have departed “from the faith”, “having swerved aside unto vain jangling” and “desiring to be teachers of the law” but yet “understanding neither what they say, nor whereof they affirm”, and so let not anyone be counted as one who resists Him (who first loved us; **1 Jhn.** 4:19 KJB), blaspheming the Holy Spirit. As Paul said, Christians are to “keep thyself pure”, and to be “sober”, “grave”, “blameless”, an “example of the believers ... in conversation ... in purity”, doing “nothing by partiality”, everyone exercising themselves unto “godliness”, nourished up unto “good doctrine”, and “good works”, being “not given to wine”, but to rather be most “vigilant”, continuing in “holiness with sobriety”, with “shamefacedness”, being of “good report”, so that all may “lead a quiet and peaceable life in all godliness and honesty”, doing that which “is good and acceptable before God”, departing “from iniquity” and not “giving heed to fables”, having “made shipwreck” of the faith by “seducers” and “evil men”, and not to be “turned aside after satan(’s)” doing (as Belial, **Deu.** 13:13; **Jdg.** 19:22, 20:13; **1 Sam.** 1:14-16, 2:12, 10:27, 25:25, 30:22; **2 Sam.** 23:6; **1 Kin.** 21:10,13; **2 Chr.** 13:7; **2 Cor.** 6:15 KJB), teaching and partaking of other “men’s sins” and of those things which are “contrary to sound doctrine” which gives the devil “occasion ... to speak reproachfully”.

For the Christian's doctrine of food & drink must be according to the clear and pure word of God, it must first be something "created" by God from the beginning, being "sanctified by the Word of God" and then by "prayer" (**1 Tim.** 4:5 KJB) asking Him in faith to know the truth, and so "rightly dividing the word of Truth" (**2 Tim.** 2:15 KJB) and so each have their "instruction in righteousness" (**2 Tim.** 3:16 KJB). Everyone is to be "thoroughly furnished unto all good works" (**2 Tim.** 3:17 KJB) having been called with "an holy calling" (**2 Tim.** 1:9 KJB) and so not to drink of the fermented wine, the very symbol of corrupted doctrine, rebellion, confusion and hypocrisy, that "cruel" venomous beverage of "Belial" that "biteth like a serpent" and "stingeth like an adder" (**Pro.** 23:32 KJB). Speaking of those who teach that it is acceptable to partake of it, scripture says that they, "concerning the truth have erred ... and overthrow the faith of some" (**2 Tim.** 2:18 KJB) and who, unless they repent and turn, will "increase unto more ungodliness" (**2 Tim.** 2:16 KJB).

In **1 Timothy** 5:23 KJB, **Timothy** was only a "water drinker" and was refusing to accept any "wine" (anything of the grape), as Paul had written in **Romans**, "It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak." (**Rom.** 14:21 KJB), and yet **Timothy** seems to have taken this advice too far, even to the detriment of his own health. There are several reasons, beyond what Paul stated in **Romans** 14, why **Timothy** might be only a water drinker and even not partake of "wine" (juice of the grape).

Many times, when the grapes could no longer be gathered fresh, being out of season, the Israelites would store the grapes as a sort of crushed pulp in preserving barrels / jars (existing in "wine cellars" – **1 Chr.** 27:27; "store ... of wine" – **2 Chr.** 11:11; **Neh.** 5:18; "storehouses also for ... wine" – **2 Chr.** 32:28; "great chamber ... the new wine" – **Neh.** 13:5; "treasures" – **Neh.** 13:12; "baths of wine" – **2 Chr.** 2:10; and in carrying "bottles" (**Job** 32:19; **Mat.** 9:17; **Mar.** 2:22; **Luk.** 5:37-38 KJB) and when needed would open them, and mix such with water to re-constitute them into a 'grape juice (wine)'.

Many types of preservation methods were known, as for instance:

Marci Catonis; De Agri Cultura; Capitula CIV-CXXV; CXX:

[Latin] "... 120 Mustum si voles totum annum habere, in amphoram mustum indito et corticem oppicato, demittito in piscinam. Post dies XXX eximo. Totum annum mustum erit. ..." -

https://penelope.uchicago.edu/Thayer/L/Roman/Texts/Cato/De_Agricultura/G*.html

Marcus Cato on Agriculture, 120:

[English] "... 120 1 If you wish to keep grape juice through the whole year, put the grape juice in an amphora, seal the stopper with pitch, and sink in the pond. Take it out after thirty days; it will remain sweet the whole year. ..." -

https://penelope.uchicago.edu/Thayer/e/roman/texts/cato/de_agricultura/g*.html

However, the longer this opened preserve of 'grape' was set out (especially exposed to sun, air and time), it would eventually 'turn' "sour" (**Hos.** 4:18 KJB; just as it did for Noah; **Gen.** 9 KJB). **Timothy**, knew all of this, and was very strict in his duty toward God, in that he understood "that no man put a stumblingblock or an occasion to fall in [his] brother's way" (**Rom.** 14:13 KJB), and to "take heed lest by any means this liberty of yours become a stumblingblock to them that are weak" (**1 Cor.** 8:9 KJB), he being exhorted by Paul to be an "example of the believers" (**1 Tim.** 4:12 KJB) and so was making sure that he ate or drank nothing that would, by outward appearance, cause the downfall of another.

There were also Nazarites that were becoming Christians (**Rom.** 14:21 KJB, “wine”), and their vows (of eating nothing of the grape; **Num.** 6:3-4 KJB) were still valid post Calvary. Additionally, **Timothy** as being set over others in an official teaching position in the church made sure that he would, “Abstain from all appearance of evil.” (**1 Thes.** 5:22 KJB), and not be accused of being a “winebibber” by others (like as Jesus had been).

Timothy, just as Paul, would rather ‘drink water only’ (koine Greek, “Μηκέτι ύδροπότει”) in Christian “charity” (love; **1 Cor.** 13 KJB) than cause anyone to stumble even over that which is perfectly fine to partake of according to the word of God (in this case, that which was of the grape vine). He was placing himself in more of a “nazarite” position, being “sober”, “grave”, with “sobriety”, being “pure” and “holy”, by conscious choice, for himself and others, without actually taking any such vow.

Paul then gives advice, guided by the aid of **Luke** the physician and Holy Spirit on this condition of **Timothy**, in letting him know that he could relax on the severe strictness of his current position (which was to partake not even of the pure fruit of the vine), without compromise to integrity and conscience, in saying to **Timothy**, “Drink no longer water, but ...” so that he may “... use a little wine ...” (juice of the grape juice) “... for ...” his particular “stomach” ailments and “often infirmities”.

In fact, **Timothy** could mix the two (water and grape must / juice) even reducing it further (**Isa.** 1:22 KJB).

The disciples could drink the juice of the grape (that “fruit of the vine” or “new wine”, being unfermented), as had been done at the Wedding in Cana, the Passover (wave sheaf and “first-fruits”, the time of the “first ripe grapes”, even that which came directly from “the vine” and “branches”, “the clusters thereof brought forth ripe grapes”, “took the grapes, and pressed them into ... cup”, or from the “winepresses” which “burst out with new wine”, being the thanks giving of “joy and gladness” of the “blessing” from God of the great harvest to come, etc.) and at Pentecost, etc.

However, even as Paul has said elsewhere, that even that which is normally good (pure juice of the grape), may not be immediately expedient or edifying in certain situations (just as was the (clean) meats):

1 Corinthians 6:12 KJB - All things are lawful unto me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any.

1 Corinthians 10:23 KJB - All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edify not.

It would be the same as someone personally abstaining from Carob, or Almond / Soy / Oat ice cream, or nuts (perfectly fine to eat, even healthy most times) from people who may have health issues, dietary problems with sweets, sugars, nuts or imbalances in eating and drinking.

Paul, after exhorting for so long about those things of “godliness”, “sobriety”, “vigilance” and ‘truth’ in the stark contrast of “ungodliness”, “evil”, (**Isa.** 5:20-23 KJB) “sin” and “error” would **not** be advocating, in any way, for **Timothy** to drink even a little alcoholic wine.

Paul would **never** advocate or recommend to **Timothy** (**1 Tim.** 5:23 KJB) an action which could lead to his downfall, stumbling, causing others to stumble, into sin, or to a practice which could lead away from Jesus Christ.

Alcohol is an intoxicant, a violent (**Pro.** 4:17 KJB) poison (“At the last it biteth like a serpent, and stingeth like an adder.”; **Pro.** 23:32 KJB), weakens the immune system, attacks the various organs of the body (brain, liver, kidneys, colon, intestines, pancreas, eyes, lungs, liver, breasts, reproductive organs, etc.) and causes one to not be in full control of their senses or reasoning (taking away the heart, even from God, **Hos.** 4:11 KJB), and destroys the health of the body beginning immediately, as it even “drieth the bones” (**Pro.** 17:22 KJB), since it produces physical (whole bodily) “thirst” (**Deu.** 29:19; **Psa.** 69:21; **Isa.** 5:11-13 KJB) as well as brings about, “wounds without cause” (**Pro.** 23:29 KJB). Notice the word “sins”, of other men, on either side of (**1 Tim.** 5:22,24 KJB) the verse (**1 Tim.** 5:23 KJB), and then know that Paul, would never advocate **Timothy** to sin (**Rom.** 14:13 KJB), by drinking alcohol, further destroying his body temple (**1 Cor.** 3:17 KJB). All Christians are to present their bodies and minds as a “living sacrifice” (**Rom.** 12:1-2 KJB) to God.

Timothy, as a Christian, even a teacher of a church (**1 Tim.** 4:11-16 KJB), was serving in capacity of a “king” and “priest” (**Exo.** 19:6; **1 Pet.** 2:9; **Rev.** 1:6, 5:10 KJB), who as such is never allowed to drink alcohol (**Isa.** 43:28; **Pro.** 31:4 KJB), and especially not when entered into the service of God (**Lev.** 10:9; **Isa.** 28:7; **Eze.** 44:21 KJB), for alcohol “destroyeth kings” (**Pro.** 31:3 KJB), and so it is never for “kings to drink (alcoholic) wine”, neither “princes” (**Pro.** 31:4; **Isa.** 43:28 KJB), “Lest they drink, and forget the law, and pervert the judgment of any of the afflicted.” (**Pro.** 31:5 KJB).

Yet the pure ‘Juice of the Grape’, the unfermented “wine” (which “cheereth”; **Jdg.** 9:13 KJB and “make glad” and “strengtheneth man’s heart”; **Psa.** 104:15 KJB) was revitalizing and refreshing, excellent for health and restoration (full of powerful antioxidants, curative properties, flavonoids, and vitamins, all of which modern medical research has documented, confirming God’s word), quickening the mind and body even to someone “faint in the wilderness” (**2 Sam.** 16:1-2 KJB).

What physician, or healer, would give alcohol (known to cause dehydration), to someone “faint in the wilderness”, or riddled with illness? It is “foolishness” and “folly” of those who try to turn the “sweet” (**Isa.** 5:20-23 KJB) “blessing” and “gift of God” and His judgment into “gall” and of His righteousness into “hemlock” (**Amo.** 6:12 KJB). There have been many attempts throughout the years, by satan through science falsely so called (**1 Tim.** 6:20 KJB) and agencies controlled by satan (**2 Cor.** 11:13-15; **Rev.** 18:23 KJB (“sorceries”, “φαρμακεία”, “pharmakeia”); AMA, FDA, CDC, HHS, NIH, WHO, claiming medical benefit from toxins, like cocaine candy, alcoholic cough syrup, menthol cigarettes, injectable poisons, &c.

Jesus & the Disciples at the Last Supper (4 Gospels; Jhn. 6; 1 Cor. 10-11 KJB):

Matthew 26:29 KJB - But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father’s kingdom.

Mark 14:25 KJB - Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God.

Luke 22:18 KJB - For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.

John 6:53 KJB - Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.

John 6:54 KJB - Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.

John 6:55 KJB - For my flesh is meat indeed, and my blood is drink indeed.

John 6:56 KJB - He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.

1 Corinthians 10:16 KJB - The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?

1 Corinthians 10:21 KJB - Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils.

1 Corinthians 10:31 KJB - Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.

1 Corinthians 11:25 KJB - After the same manner also *he took the cup*, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me.

1 Corinthians 11:26 KJB - For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.

1 Corinthians 11:27 KJB - Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.

1 Corinthians 11:28 KJB - But let a man examine himself, and so let him eat of *that* bread, and drink of that cup.

1 Corinthians 11:29 KJB - For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.

At the Last supper, Jesus specifically uses the words “fruit of the vine” (**Mat. 26:29; Mar. 14:25; Luk. 22:18** KJB), and not once the word “wine”, so that no one would be confused. The Last supper takes place at the time of Passover, in which the bread and drink of the cup (not fermented, but “pure”; **1 Jhn. 3:3** KJB) were to all be “unleavened”, and without fermentation (**Exo. 12:3-20,34,39; 13:3-7; 23:18; 34:18,24-25; Lev. 2:11; 6:14-17; 10:12; 23:5-6; Num. 9:11; 28:17; Deu. 16:1-8; 2 Chr. 8:13; 35:17; Ezr. 6:20; Eze. 45:21; Act. 12:3; 20:6; 1 Cor. 5:7-8** KJB), for even a “little leaven, leaveneth the whole” (**1 Cor. 5:6; Gal. 5:9** KJB). This was the symbol of the “new” (**Mat. 26:28; Mar. 14:24; Luk. 22:20; 1 Cor. 11:20; 2 Cor. 3:6; Heb. 9:15; Jer. 31:31; Heb. 8:8,13, 12:24** KJB) testament, and Jesus, the “undefiled” (**Heb. 7:26** KJB), would no longer drink of that “fruit” until He drank it “new” (**Mat. 26:29; Mar. 14:25** KJB) in the eternal Kingdom (**Isa. 65:21-22; Rev. 21:27** KJB). Jesus is the “true vine” (**Jhn. 15:1,5** KJB).

Paul also calls the cup, “the cup of blessing” (**1 Cor. 10:16** KJB), and the “blessing” is not in fermentation, but in the “pure blood of the grape” (**Deu. 32:14** KJB), as **Isaiah** the prophet said by inspiration of the Holy Spirit, “Thus saith the LORD, As the new wine is found in the cluster, and one saith, Destroy it not; for a blessing is in it: so will I do for my servants' sakes, that I may not destroy them all.” (**Isa. 65:8** KJB). It is also called “the cup of salvation” in **Psa. 116:13** KJB. The Bible says, “Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils.” (**1 Cor. 10:21** KJB) and in Babylon's cup, is “abomination” and “filthiness” (**Jer. 51:7; Rev. 17:4** KJB), just as Belial's cup has fermentation, inebriation (**Deu. 13:13; Jdg. 19:22, 20:13; 1 Sam. 1:14-16, 2:12, 10:27, 25:25, 30:22; 2 Sam. 23:6; 1 Kin. 21:10,13; 2 Chr. 13:7; 2 Cor. 6:15** KJB).

The fresh grape juice, the “fruit of the vine”, is “sweet” (**Isa.** 5:20-23 KJB), and represents the pure, undefiled life and strength (**Joe.** 2:22; **Rom.** 5:6; **1 Cor.** 1:24; **Rev.** 12:10 KJB) of Jesus Christ, the living life & doctrine, example of representative of God the Father, the husbandman (**Jhn.** 15:1; **2 Tim.** 2:6; **Jam.** 5:7 KJB), as it is written, “**O taste and see that the LORD is good: blessed is the man that trusteth in him.**” (**Psa.** 34:8 KJB)

Side Study – John 6 & the catholic misunderstanding of Jesus’ words (Jhn. 6:1-71 KJB):

In the dogma of the Roman Catholic church, there exists the term “transubstantiation” in connection with their term “eucharist”, which is defined as:

EWTN online; Frank J. Sheed; Taken from Theology for Beginners © 1981 by Frank J. Sheed, Chapter 18.

“The “**Transubstantiation**” of the “Eucharist”:

... when the priest consecrates **bread** and **wine**, so that they become **Christ’s body** and **Christ’s blood**. ...

... But in these two instances, **the bread and wine of the Eucharist**, the mind is not left to itself. By the revelation of Christ it knows that **the substance has been changed, in the one case into the substance of his body, in the other into the substance of his blood**. ...

... The accidents remain in their totality-for example, **that which was wine and is now Christ’s blood** still has the smell of wine, the **intoxicating** power of wine. ...

... All we shall say here is that **his body is wholly present** ...” -

<https://web.archive.org/web/20120427160947/http://www.ewtn.com/faith/teachings/eucha4.htm>

Roman Catholic Encyclopedia Online; “E”, “The Real Presence of Christ in the Eucharist”:

“... Hence **Christ is present in the sacrament** with **His Flesh** and **Blood, Body** and **Soul, Humanity** and **Divinity**. ...

... **In the absence of Scriptural proof, the Church finds a warrant for, and a propriety in, rendering Divine worship to the Blessed Sacrament in the most ancient and constant tradition** ...” - <https://www.newadvent.org/cathen/05573a.htm>

DIGNITY AND DUTIES OF THE PRIEST; OR, SELVA. A COLLECTION OF MATERIALS FOR ECCLESIASTICAL RETREATS. RULE OF LIFE AND SPIRITUAL RULES. BY ST. ALPHONSUS DE LIGUORI Doctor of the Church. EDITED BY REV. EUGENE GRIMM, Priest of the Congregation of the Most Holy Redeemer. NEW YORK, CINCINNATI, CHICAGO 1889. pages 9,11,26

“... [page 9] **The dignity of the priest is also estimated from the power that he has over the real and the mystic body of Jesus Christ.** With regard to the power of priests over the real body of Jesus Christ, it is of faith that **when they pronounce the words of consecration the Incarnate Word has obliged himself to obey and to come into their hands under the sacramental species.**

We are struck with wonder when we hear that God obeyed the voice of Josue The Lord obeying the voice of man¹ and made the sun stand when he said move not, O sun, towards Gabaon, . . . and the sun stood still.² But our wonder should be far greater when we find that in obedience to the words of his priests ***HOC EST CORPUS MEUM*** God himself descends on the altar, that he comes wherever they call him, and as often as they call him, and places himself in their hands, even though they should be his enemies.

1 “Obediente Domino voci hominis.” Jos. x. 14.

2 “Sol, contra Gabaon ne movearis. . . . Stetit itaque sol in medio cœli.” Ibid. x. 12.

And after having come, he remains, entirely at their disposal; they move him as they please, from one place to another; they may, if they wish, shut him up in the tabernacle, or expose him on the altar, or carry him outside the church; they may, if they choose, eat his flesh, and give him for the food of others. “Oh, how very great is their power,” says St. Laurence Justinian, speaking of priests. *“A word falls from their lips and the body of Christ is there substantially formed from the matter of bread, and the Incarnate Word descended from heaven, is found really present on the table of the altar! Never did divine goodness give such power to the angels. The angels abide by the order of God, but the priests take him in their hands, distribute him to the faithful, and partake of him as food for themselves.”*¹ . . . -

<https://web.archive.org/web/20130120144034/http://www.freewebs.com/wallmell/LiguoriDignityDutiesPriest.pdf>

Rome is most serious when it teaches that its priests may carry around ‘Jesus’ (their consecrated ‘eucharist’, ‘host’), even in a little black bag and ‘expose’ ‘him’:

Lift the City - a Catholic Eucharistic flash mob, by Capuchin Franciscan -
<https://www.youtube.com/watch?v=cZ5aYoSr3Hg>

“... [page 11] Thus the priest may, in a certain manner, be called the creator of his Creator, since by saying the words of consecration, he creates, as it were, Jesus in the sacrament, by giving him a sacramental existence, and produces him as a victim to be offered to the eternal Father.

1 “Licet Beatissima Virgo excellentior fuerit Apostolis, non tamen illi, sed istis Dominus claves regni cœlorum commisit.” Cap. Nova quædam. De Pœnit.

2 “Virgo benedicta, excusa me, quia non loquor contra te: Sacer-dotium ipse prætulit supra te.” T. i, s. 20, a. 2, c. 7.

3 “O veneranda Sacerdotum dignitas, in quorum manibus, veldt in utero Virginis, Filius Dei incarnatur.” Molina. Instr. Sacerd. tr. i,c. 5, 2.

4 “Parentes Christi.” S. ad Past, in syn.

As in creating the world it was sufficient for God to have said, Let it be made, and it was created He spoke, and they were made?¹ so it is sufficient for the priest to say, “***Hoc est corpus meum,***” and behold the bread is no longer bread, but the body of Jesus Christ. ***“The power of the priest,”*** says St. Bernardine of Sienna, ***“is the power of the divine person; for the transubstantiation of the bread requires as much power as the creation of the world.”***²

And St. Augustine has written, ***“O venerable sanctity of the hands! O happy function of the priest! He that created (if I may say so) gave me the power to create him; and he that created me without me is himself created by me!”***³! As the Word of God created heaven and earth, so, says **St. Jerome, the words of the priest create Jesus Christ.**⁴ . . . -

<https://web.archive.org/web/20130120144034/http://www.freewebs.com/wallmell/LiguoriDignityDutiesPriest.pdf>

“... [page 26] He has given him power over the body of Jesus Christ, he has placed in his hands the keys of paradise, he has raised him above all the kings of the earth, and above all the angels in heaven; in a word, he has made him, as it were, a God on earth: “A God on earth.”¹ ...”

... 1 “Deus terrenus.” ...” -

<https://web.archive.org/web/20130120144034/http://www.freewebs.com/wallmell/LiguoriDignityDutiesPriest.pdf>

THIS IS THE MASS as described by Henri Daniel-Rops as celebrated by Fulton J. Sheen as photographed by Yousuf Karsh Translated by Alastair Guinan With an introduction by Bishop Sheen; HAWTHORN BOOKS, INC. Publishers * New York Nihil Obstat JOSEPH H. BRADY, S.T.D. CENSOR LIBRORUM, Imprimatur THOMAS A. BOLAND, S.T.D. ARCHBISHOP OF NEWARK January 14, 1958; page 100

“... [page 100; Left column] In this moment, the priest quite literally becomes Christ Himself: his own personality is blotted out; it is absorbed in that of the everlasting Priest who is, at one time, the offered victim and the supreme officiant. ...” -
<https://archive.org/details/thisismass00dani/page/100/mode/1up>

The Catechism of the Council of Trent (The Roman Catechism), Sacrament of Holy Orders, Dignity of this Sacrament.

“... Bishops and priests being, as they are, God’s interpreters and ambassadors, empowered in His name to teach mankind the divine law and the rules of conduct, and holding, as they do, His place on earth, it is evident that no nobler function than theirs can be imagined. Justly, therefore, are they called not only Angels, but even gods, because of the fact that they exercise in our midst the power and prerogatives of the immortal God.

In all ages, priests have been held in the highest honour; yet the priests of the New Testament far exceed all others. For the power of consecrating and offering the body and blood of our Lord and of forgiving sins, which has been conferred on them, not only has nothing equal or like to it on earth, but even surpasses human reason and understanding. ...” -
<http://catholicapologetics.info/thechurch/catechism/Holy7Sacraments-Orders.shtml>

LETTER DOMINICAE CENAE OF THE SUPREME PONTIFF JOHN PAUL II TO ALL THE BISHOPS OF THE CHURCH ON THE MYSTERY AND WORSHIP OF THE EUCHARIST

“... of the body and blood of the Lord under the species of bread and wine ...”

... Eucharistic worship is therefore precisely the expression of that love which is the authentic and deepest characteristic of the Christian vocation. ...

... It has the appearance of bread and wine, that is to say of food and drink ...

... In the encyclical Redemptor hominis ⁽³³⁾ I have already drawn attention to the close link between the sacrament of Penance and the sacrament of the Eucharist. It is not only that Penance leads to the Eucharist, but that the Eucharist also leads to Penance. ...

... There is a close link between this element of the Eucharist and its sacredness, that is to say, its being a holy and sacred action. Holy and sacred, because in it are the continual presence and action of Christ, “the Holy One” of God, ⁽³⁶⁾ “anointed with the Holy Spirit,” ⁽³⁷⁾ “consecrated by the Father” ⁽³⁸⁾ to lay down His life of His own accord and to take it up again, ⁽³⁹⁾ and the High Priest of the New Covenant. ⁽⁴⁰⁾ For it is He who, represented by the celebrant, makes His entrance into the sanctuary and proclaims His Gospel. ...

... The priest offers the holy Sacrifice in persona Christi; this means more than offering “in the name of” or “in place of” Christ. In persona means in specific sacramental identification with “the eternal High Priest” ⁽⁴²⁾ who is the author and principal subject of this sacrifice of His, a sacrifice in which, in truth, nobody can take His place. ...

... 9. **The Eucharist is above all else a sacrifice.** It is the sacrifice of the Redemption and also the sacrifice of the New Covenant, ⁽⁴⁶⁾ ...

... All who participate with faith in the Eucharist become aware that it is a “sacrifice,” that is to say, a “consecrated Offering.” For the bread and wine presented at the altar and accompanied by the devotion and the spiritual sacrifices of the participants are finally consecrated, so as to become truly, really and substantially Christ’s own body that is given up and His blood that is shed. Thus, by virtue of the consecration, the species of bread and wine re-present ⁽⁵⁰⁾ in a sacramental, unbloody manner the bloody propitiatory sacrifice offered by Him on the cross to His Father for the salvation of the world. ...

... Nevertheless, there are also those people who, having been educated on the basis of the old liturgy in Latin, experience the lack of this “one language,” which in all the world was an expression of the unity of the Church and through its dignified character elicited a profound sense of the Eucharistic Mystery. It is therefore necessary to show not only understanding but also full respect towards these sentiments and desires. As far as possible these sentiments and desires are to be accommodated, as is moreover provided for in the new dispositions. ⁽⁵⁵⁾ **The Roman Church has special obligations towards Latin**, the splendid language of ancient Rome, and she must manifest them whenever the occasion presents itself ...” - https://www.vatican.va/content/john-paul-ii/en/letters/1980/documents/hf_jp-ii_let_19800224_dominicae-cenae.html

APOSTOLIC LETTER IN THE FORM OF MOTU PROPRIO SOLEMNI HAC LITURGIA (CREDO OF THE PEOPLE OF GOD) OF THE SUPREME PONTIFF PAUL VI June 30, 1968

“... Sacrifice of Calvary

24. **We believe that the Mass, celebrated by the priest representing the person of Christ** by virtue of the power received through the Sacrament of Orders, and offered by him in the name of Christ and the members of His Mystical Body, **is the sacrifice of Calvary rendered sacramentally present on our altars. We believe that as the bread and wine consecrated by the Lord at the Last Supper were changed into His body and His blood which were to be offered for us on the cross, likewise the bread and wine consecrated by the priest are changed into the body and blood of Christ enthroned gloriously in heaven,** and we believe that the mysterious presence of the Lord, under what continues to appear to our senses as before, is **a true, real and substantial presence.** ⁽³⁵⁾

Transubstantiation

25. Christ cannot be thus present in this sacrament except by the change into His body of the reality itself of the bread and the change into His blood of the reality itself of the wine, leaving unchanged only the properties of the bread and wine which our senses perceive. This mysterious change is very appropriately called by the Church transubstantiation. Every theological explanation which seeks some understanding of this mystery must, in order to be in accord with Catholic faith, maintain that in the reality itself, independently of our mind, the bread and wine have ceased to exist after the Consecration, so that it is the adorable body and blood of the Lord Jesus that from then on are really before us under the sacramental species of bread and wine,⁽³⁶⁾ as the Lord willed it, in order to give Himself to us as food and to associate us with the unity of His Mystical Body.⁽³⁷⁾

26. The unique and indivisible existence of the Lord glorious in heaven is not multiplied, but is rendered present by the sacrament in the many places on earth where Mass is celebrated. And this existence remains present, after the sacrifice, in the Blessed Sacrament which is, in the tabernacle, the living heart of each of our churches. And it is our very sweet duty to honor and adore in the blessed Host which our eyes see, the Incarnate Word whom they cannot see, and who, without leaving heaven, is made present before us. ..." - https://www.vatican.va/content/paul-vi/en/homilies/1968/documents/hf_p-vi_hom_19680630.html

Roman Catholic Library Online, Quick Questions, 1994, Question: "I know of a priest who, during the consecration at Mass, used to say "This is our bread of life" instead of "This is my body." Was this valid? If not, did the people receive the body and blood of Christ? What if the priest makes only minor variations in the words? How much must be there for the consecration to be valid?" :

"... It should go without saying--but we'll say it anyway--that there never can be any explicit denial of transubstantiation contained in the words used by the priest. He can't say such things as "This is my body if you accept it by faith" or "This is a symbol of my blood." ..." - https://www.newadvent.org/library/almanac_thisrock94.htm

Our Priesthood, BY THE REV. JOSEPH BRUNEAU, S. S. D. D.; Professor of Dogmatic Theology at St. Mary's Seminary; Baltimore, Md.; B. HERDER; 17 South Broadway ST. LOUIS, MO. 68 Great Russell St. LONDON, W.C.; 1911; Nihil Obstat; M.F. DINNEEN, S.S., D.D.; Censor deputatus; Imprimatur; [Maltese Cross] JAMES CARD. GIBBONS; Baltimore; Feast of the Nativity of the Blessed Virgin; 1911; page 137

"... [page 137] The priest says: Hoc est corpus meum, even he has to say it for the validity of the consecration. Meum! But it is not he who says these words; his voice indeed we hear, but he is only the instrument of the Sovereign Priest: Our Lord speaks through his minister. The glory of this minister consists precisely in disappearing, in allowing Jesus to act through his personality: Sacerdos alter Christus.

This Christ now immolated by the hands of the priest is the same Christ who is in Heaven. Same happiness, same power, same majesty. He is performing the same acts, offering the same adorations, the same thanksgiving, the same prayers. He the object of the beatitude of the elect is now in the hands of the priest: Agnoscite quod agitis.

But if really the priest causes Our Lord to be present on the altar, if he offers him, whilst Jesus is now in Heaven, have we not to conclude that it is from the very bosom of the Father that the priest draws this divine victim: Agnoscite quod agitis. ...” -
<https://archive.org/details/ourpriesthood00brunuoft/page/n156/mode/1up?view=theater>

The Faith of Millions; The Credentials of the Catholic Religion, new and Revised Edition; 17th Printing; John A. O'Brien, Ph.D., LL.D., *Author in Residence, The University of Notre Dame;* Our Sunday Visitor, Inc., Huntington, Ind. 46750; Nihil Obstat: Rev. Lawrence A. Gollner; Censor Librorum; Imprimatur: [Maltese Cross] Leo A. Pursley, D.D., Bishop of Fort Wayne-South Bend, march 16, 1974; Copyright by John A. O'Brien, 1974, 1963; pages 255-256

“... [page 255] The supreme power of the priestly office is the power of consecrating. “No act is greater,” says St. Thomas, “than the con-secration of the body of Christ.”²³ In this essential phase of the sacred ministry, the power of the priest is not surpassed by that of the bishop, the archbishop, the cardinal or the pope. Indeed it is equal to that of Jesus Christ. For in this role the priest speaks with the voice and the authority of God Himself.

When the priest pronounces the tremendous words of con- [page 255-256] secration, he reaches up into the heavens, brings Christ down from his throne, and places Him upon our altar to be offered up again as the Victim for the sins of man. It is a power greater than that of monarchs and emperors: it is greater than that of saints and angels, greater than that of Seraphim and Cherubim.

Indeed it is greater even than the power of the Virgin Mary. While the Blessed Virgin was the human agency by which Christ became incarnate a single time, the priest brings Christ down from heaven, and renders Him present on our altar as the eter-nal Victim for the sins of man – not once but a thousand times! The priest speaks and lo! Christ, the eternal and omnipotent God, bows his head in humble obedience to the priest’s command.

Of what sublime dignity is the office of the Christian priest who is thus privileged to act as the ambassador and the vice-gerent of Christ on earth! He continues the essential ministry of Christ: he teaches the faithful with the authority of Christ, he offers up again the same sacrifice of adoration and atonement which Christ offered on Calvary. No wonder that the name which spiritual writers are especially fond of applying to the priest is that of “alter Christus.” For the priest is and should be another Christ. ...” -
https://archive.org/details/faithofmillionsc0000obri_r8n5/page/255/mode/1up
https://archive.org/details/faithofmillionsc0000obri_r8n5/page/256/mode/1up

With all of that detailed and careful explanation by Roman theologians from their highest and officially recognized sources, having both Nihil Obstat and Imprimatur, as well as coming from the mouths and hands of ‘popes’, ‘cardinals’ and ‘bishops’, the question may be asked, ‘Is any of it true when compared to the Bible (**Isa. 8:20; 1 Pet. 4:11 KJB?**)?’ History has already shown that such a teaching is drawn from out of paganism (see **Chapter 3** of this work), but that is not the final authority for the Christian, the follower of Jesus Christ in life and all that He taught.

Does the Bible teach the drinking, consuming, of physical blood (make no mistake here, Roman Catholicism's dogma of "transubstantiation" teaches that the "intoxicating" "wine" they drink when "consecrated" is actually to be believed that it is Jesus' "blood", only that it outwardly appears by its "elements" "wine", and the "consecrated bread" to be actual "flesh" of Jesus)? No, and especially not of the LORD's sacrifice (Passover), and such was never to be in connection with anything leavened:

Genesis 9:4 KJB - But flesh with the life thereof, *which is the blood thereof, shall ye not eat.*

Exodus 12:19 KJB - Seven days shall there be no leaven found in your houses: for whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a stranger, or born in the land.

Exodus 23:18 KJB - Thou shalt not offer the blood of my sacrifice with leavened bread; neither shall the fat of my sacrifice remain until the morning.

Exodus 34:25 KJB - Thou shalt not offer the blood of my sacrifice with leaven; neither shall the sacrifice of the feast of the passover be left unto the morning.

While the people could drink the "pure blood of the grape" (**Deu.** 32:14 KJB), or grape juice, the Bible (KJB) is clear – there was never to be any drinking or consuming of the "blood" of the "flesh" (**Lev.** 3:17, 4:18, 30, 34, 5:9, 6:30, 7:26-27, 8:15, 9:9, 17:10-14, 19:26; **Num.** 19:5; **Deu.** 12:16, 23-27, 15:23; **1 Sam.** 14:32-34; **2 Kin.** 16:15; **Act.** 15:20, 29, 21:25 (and in a typology, **2 Sam.** 23:7; **1 Chr.** 11:19 KJB)), for God will not drink the blood (**Psa.** 50:13 KJB), as it was to be poured out upon the ground, as Jesus' own blood was (**Luk.** 22:44; **Jhn.** 19:34; **Act.** 20:28; **1 Cor.** 5:7 KJB).

Acts 15:20 KJB - But that we write unto them, that they abstain from pollutions of idols, and *from* fornication, and *from* things strangled, and from blood.

Acts 15:29 KJB - That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well.

Acts 21:25 KJB - As touching the Gentiles which believe, we have written *and* concluded that they observe no such thing, save only that they keep themselves from things offered to idols, and from blood, and from strangled, and from fornication.

Notice the consuming of "blood" and the connection to idolatry in **Acts!** Yet, the "dogs" lick the blood (**1 Kin.** 21:19, 22:38 KJB), and outside of New Jerusalem are "dogs" (**Rev.** 22:15 KJB). Who but the wicked are "drunken with their own blood", and the blood of others (**Isa.** 49:26; **Rev.** 17:6 KJB), and they "poured it not upon the ground, to cover it with dust" (**Eze.** 24:7 KJB). God has prepared a great feast for the birds to come, and they will "drink [**their**] blood" (**Eze.** 39:17-19; **Zec.** 9:4 KJB).

Going back to the texts of **John** 6 KJB, notice that it was around the timing of Passover (in remembrance of the Exodus (**Exo.** 12:1-28 KJB), and later manna in the wilderness experience; **Exo.** 16:5, 31-35; **Jos.** 5:12 KJB) for that year (**Jhn.** 6:4 KJB), and it was in this context that Jesus speaks the following words:

John 6:47 KJB - Verily, verily, I say unto you, He that believeth on me hath everlasting life.

John 6:48 KJB - I am that bread of life.

John 6:49 KJB - Your fathers did eat manna in the wilderness, and are dead.

John 6:50 KJB - This is the bread which cometh down from heaven, that a man may eat thereof, and not die.

John 6:51 KJB - I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.

John 6:52 KJB - The Jews therefore strove among themselves, saying, How can this man give us *his* flesh to eat?

John 6:53 KJB - Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.

John 6:54 KJB - Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.

John 6:56 KJB - He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.

John 6:57 KJB - As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me.

How does Jesus “live by the Father”? By believing the Father’s words to the Son. How does a Christian then live “by” Jesus? By believing Jesus’ words and taking them into the heart (“eateth me”). Jesus didn’t say to eat his natural flesh and blood. Jesus was speaking about His words and life, just as He Himself lived by the Father’s words and life. Jesus contrasted the natural bread of the manna with the spiritual bread of Himself as the “Word of God” (**Jhn. 1:1; 1 Jhn. 1:1, 5:7 KJB**) sent down from the Father to mankind, as the Gospel. The Bible likens God’s words to spiritual food / bread (**Deu. 8:3; Mat. 4:4; Luk. 4:4 KJB**). Jesus, in the context, excludes physical natural bread (**Psa. 78:25; Jhn. 6:27,29,32-33,35-36,41,48-51,53-58 KJB**) from His speech!

John 6:58 KJB - This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever.

All of this shows that Jesus could not ever be referring to intoxicating “wine” (alcohol), being the timing of the Passover season when He was speaking and referring back to in the **Exodus**. He could also not be speaking about drinking of physical blood, since that was also forbidden by God to be done, not only at all times, but especially with the Passover sacrifice.

Consider a greater surrounding context that all of the gospel of **John** shows, in that whenever the disciples and peoples heard Jesus, they were in their own constant confusion of mistaking Jesus’ spiritual meanings with natural (physical) meanings:

Disciples & peoples continually confuse Jesus' spiritual words for natural (physical) things:		
TEXTS (KJB)	CONFUSION (NATURAL)	REAL MEANING (SPIRITUAL)
Jhn. 1:19-25	Elijah would physically come down from Heaven (Mal. 4:5 KJB).	John baptist as Elijah's successor (Mat. 11:14, 17:10-13; Mar. 9:11-13; Luk. 1:17 KJB).
Jhn. 2:19-22	Destroy this temple; the Jews say, "Forty and six years was this temple in building, and wilt thou rear it up in three days?"	Jesus was referring to the Temple of His (Jesus') body, not the physical structure of stone.
Jhn. 3:1-21	Born again; Nicodemus says, "How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?"	Jesus means, "be born of water and of the Spirit" and "born of the flesh is flesh; and that which is born of the Spirit is spirit".
Jhn. 4:7-15	Water of life; Woman says, "Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water?"	Faith in Jesus, "But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."
Jhn. 4:31-34	Jesus says, "I have meat to eat that ye know not of.", and disciples say, "Hath any man brought him ought to eat?"	The "meat to eat" and "water to drink" was doing the will of His Father, and believing.
Jhn. 5:6-7	Jesus says, "Wilt thou be made whole?", and the crippled man says, "Sir, I have no man, when the water is troubled, to put me into the pool ..."	Jesus was referring to being healed in faith in Christ / Messiah, and being whole not just in body, but forgiven of sins, and free in mind.
Jhn. 6:50-58	Jesus said, "eateth my flesh, and drinketh my blood", and the Jews said, "How can this man give us his flesh to eat?"	Jesus was referring to believing on the Messiah / Christ and living by His words sent from the Father, as He Himself lived by every word from the Father.
Jhn. 7:33-36	Jesus said, "Yet a little while am I with you, and then I go unto him that sent me. Ye shall seek me, and shall not find me: and where I am, thither ye cannot come.", the Jews said, "Whither will he go, that we shall not find him? will he go unto the dispersed among the Gentiles, and teach the Gentiles?" Later they even attribute the saying to suicide (Jhn. 8:22 KJB).	Jesus was referring to his later Ascension to the 3 rd Heaven, and that they could not enter there, having rejected Him as the Messiah / Christ, nor could they even understand the teachings of Heaven because they did not believe.
Jhn. 7:37-39	Jesus said, "If any man thirst, let him come unto me, and drink," but He was not speaking of natural water.	Jesus was referring to the Holy Spirit.
Jhn. 8:21-22	Jesus repeats Jhn. 7:33-36 .	Jesus was referring to Heaven (3 rd).
Jhn. 8:26-29	Jesus says, "he that sent me ...", and the Jews are confused, thinking maybe John Baptist, &c.	Jesus is referring to being sent from Heaven by His Father, demonstrating who He is.
Jhn. 8:31-38	Jesus says, "the truth shall make you free," and the Jews say, "We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free?"	Jesus was referring to freedom from sin (transgression of God's law; Rom. 3:19-20, 7:7,14; Jam. 1:22-25, 2:8-13; 1 Jhn. 3:4 KJB)

Jhn. 8:39-47	Jesus says, "Ye do the deeds of your father.", and the Jews say, "We be not born of fornication; we have one Father, even God."	Jesus was referring not to their natural or physical connection, or descendants, from Abraham's natural bloodline, but their spiritual lineage or descent from satan's way.
Jhn. 8:56-58	Jesus claims Abraham saw Jesus's day, and the Jews question Jesus about His physical human age.	Jesus was referring to His pre-existence as the eternal Son of the Father, and having spoken with Abraham so long ago, and revealing that through Abraham the Messiah would come and he believed (Gen. 22:18; Heb. 11:8-19 KJB) though the present company of Jews did not.
Jhn. 9:39-41	Jesus healed the blind man (physically & spiritually), and He says that those who claim to be able to see, and yet reject Jesus, were blind, and the Jews ask if they were blind.	Jesus was not referring to physical blindness, but to spiritual blindness, and the darkness of sin that mankind walked in (in unbelief) without Christ Jesus.
Jhn. 10:1-21	Jesus gives the parable of the sheep and the door, and the people do not understand the meaning.	Jesus was not referring to a natural sheep or door, but using natural things to explain Himself, the true Shepherd & Door by which people follow and enter into the Kingdom of Heaven.
Jhn. 11:11-14	Jesus says Lazarus is asleep, and the Disciples think Lazarus will recover from his illness by taking natural rest.	Jesus is referring to the sleep of the first death.
Jhn. 11:23-26	Jesus says Lazarus will rise, and Martha thinks it is at the last day.	Jesus is the resurrection & life, and all who believe in him shall never die; & raises him.
Jhn. 13:4-20	Jesus, as the part of a lowly servant, washes the Disciples feet, and Peter at first refuses and later over-extends.	Jesus explains that Peter will understand later, that it was a symbol of heart cleansing, and humility for the service to one another.
Jhn. 13:27-30	Jesus tells Judas to go and do what he had planned to do, and the Disciples think Jesus is telling him to go buy stuff for the feast for Judas held the money bag.	Jesus allows Judas to betray Him, since it was what Judas had already planned earlier (Mat. 26:16; Mar. 14:11; Luk. 22:4 KJB)
Jhn. 13:36-38	Jesus tells Peter that he cannot follow where Jesus is going at that time, and Peter says that he would follow wherever Jesus went that night.	Jesus was referring to the sacrifice of the Cross of Calvary, and that Peter could not then (due to his unconverted condition) follow that example, but afterward, when he was converted, would do so.
Jhn. 14:1-7	Jesus tells the Disciples that he is leaving them and that they know how to follow Him there. The Disciples say they do not know where Jesus is going or how to get there.	Jesus is not referring to a physical location on earth, or a map to get there, but referring to Heaven above, and how to live the life on earth to obtain it, by follow Jesus' example.
Jhn. 14:8-14	Jesus speaks about the Father, and the Disciples ask to see the Father.	Jesus was referring to how he lived life on earth after the Father's example in Heaven, and that is how they know and have seen the character of the Father in the Person of His Son.

Jhn. 14:15-31	Jesus tells the Disciples that He is leaving them, and yet going to remain with them, and they do not understand.	Jesus was referring to leaving in His later Ascension, and yet being with them by the Holy Spirit (His representative on earth) who would always be with them, and in that way be with them wherever they were.
Jhn. 16:16-24	A repeat of the previous example.	The same thing as the moments before.
Jhn. 18:10-11	Jesus had earlier mentioned of selling things and buying a sword, and the Disciples thought Jesus meant a natural sword (weapon) (Luk. 22:38 KJB). Simon Peter later uses his own fish-knife to ‘defend’ with.	Jesus tells the mistaken Disciples ‘enough’ (stop, desist, cease, no more talking), and meant for them to obtain the words of God, the sword of the spirit (Eph. 6:17; Heb. 4:12 KJB), and later tells Simon Peter to put away the physical weapon.
Jhn. 18:33-36	Jesus claimed Kingship, and many thought He meant to take the physical Kingdom and conquer all rebellion and the Romans. The Jews even used that idea to try to get Him into trouble with Pilate and Herod.	Jesus is truly King of all, but stated that His kingdom was not yet at that time on earth, but that He was spiritually the King of a Kingdom of Heaven, righteousness.
Jhn. 19:25-27	Jesus says to John to behold Mary as his mother, and for Mary to behold John as her son.	Jesus was not referring to physical relationships, or natural blood-ties, but as of tender care for His earthly mother who was about to lose Jesus, and so He in love told her to take care of the young Disciple John, and for John to take care of her, who had no other children, and was about to lose Jesus. Symbolism of a church and its children of believers.
Jhn. 19:28-30	Jesus said, “I thirst.” Vinegar given.	Jesus refers to Psalms, faith & righteousness.
Mat. 16:5-12	Jesus says to beware of leaven.	Jesus was referring to hypocrisy.

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Considering all of those examples that surrounds the context of **John 6**, how can anyone teach that Jesus was referring to natural “flesh” and “blood”, as of a human body, and not referring to the spiritual life that Jesus lived as an example and the words He taught to live by? It would be entirely antithetical, and totally out of place to teach otherwise. It would be to ‘second’ or ‘amen’ the Pharisees who totally misunderstood Jesus’ spiritual words with physical or natural things! Jesus specifically said in **John 6**:

John 6:63 KJB - It is **the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.**

Words, not natural physical flesh (or blood). This was why it was so hard for the people, and even the Disciples, to accept. Everyone had to live by the words Jesus came down from Heaven with and completely abide by them, as Jesus lived by every word from the Father (that was the “meat” of Jesus, that was the “drink” of Jesus; **Jhn. 4:32,34, 6:57 KJB**). Jesus was the only way to live, and Peter finally understood by the Spirit of God (**Jhn. 6:68-69 KJB**, “**Lord ... thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God.**”)! Paul even makes the connection to “spiritual meat” and “spiritual drink” as the example that Christians are to live by in the last days in **1 Cor. 10:3-6,11 KJB**! Compare **Jhn. 6:52** to **Exo. 16:8; Num. 11:4,13,18 KJB**.

Additionally, is Jesus' ‘flesh’ and ‘blood’ (words, life and doctrines) leavened, or fermented? God forbid! Jesus is the pure unleavened bread, the pure uncorrupted vine, that turns the murky waters of mankind (and made of the dust of earth) into newness of life (blood of the grape), fit for the harvest, and service of God in the great wedding feast of the Lamb!

There are other points to consider, in that Jesus said (**Jhn.** 14:1-4 KJB) that He was going to Heaven and would come back much later physically, so how can the Roman “mass” be accurate when its “host” is physically touching the earth every day, as when Jesus comes the second time, He does not touch the earth (**1 Thes.** 4:16-17; **Rev.** 1:7 KJB)? Catholicism teaches that Jesus is in Heaven, true, but it also teaches He is on earth through the “consecrated” “bread” and intoxicating “wine”. The Bible says it is by one Priest (“an priest”, Jesus; **Heb.** 4:14, 5:10, 7:26, 8:1 KJB), not “many” (**Heb.** 7:23 KJB) and “one sacrifice” (**Heb.** 10:12 KJB), “once offered” (**Heb.** 9:28 KJB), “once for all” (**Heb.** 10:10 KJB), not many (**Heb.** 9:9-10,25 KJB). How can the priests of Rome truly be an “alter Christus” and partake of those things, when Jesus clearly said that He would not drink of the cup in which was the “fruit of the vine” until He does so in the new Heavenly Kingdom of the Father?

Matthew 26:29 KJB - But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

Mark 14:25 KJB - Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God.

Luke 22:18 KJB - For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.

Roman Catholicism’s dogma of “transubstantiation” places Jesus physically (in entirety) in many places at once (violating **Psa.** 139 KJB, entire, as well as **Act.** 1:9-11; **Rev.** 1:7 KJB, for Jesus was to physically come back in a similar manner as He had gone wholly into Heaven, not in some mystagogical way conjured up in the mind of fallen men)!

Jesus’ words were continually referring to spiritual matters, and many simply misunderstood those for natural or physical matters. As it was then, so too it is also presently.

Jesus used many figures of speech, using the very same koine Greek words (**G2076; εστιν**, “estin”) as found in **John 6:**

The word (**G2076; εστιν**):

Jesus said:

“... Take, eat; this **is** (**G2076; εστιν**) my body.” (**Mat.** 26:26; **Mar.** 14:22 KJB, GNT TR)

“... This **is** (**G2076; εστιν**) my body which is given for you: this do in remembrance of me.” (**Luk.** 22:19 KJB, GNT TR)

“... Take, eat: this **is** (**G2076; εστιν**) my body, which is broken for you: this do in remembrance of me.” (**1 Cor.** 11:24 KJB, GNT TR)

“For this **is** (G2076; εστιν) my blood of the new testament, which is shed for many for the remission of sins.” (**Mat.** 26:28 KJB, GNT TR)

“... This **is** (G2076; εστιν) my blood of the new testament, which is shed for many.” (**Mar.** 14:24 KJB, GNT TR)

“... This cup *is* the new testament in my blood, which is shed for you.” (**Luk.** 22:20 KJB)

“... This cup **is** (G2076; εστιν) the new testament in my blood: this do ye, as oft as ye drink *it*, in remembrance of me.” (**1 Cor.** 11:25 KJB, GNT TR)

“Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.” (**Jhn.** 6:54 KJB, GNT TR)

“For my flesh **is** (G2076; εστιν) meat **indeed** (G230; “αληθως”, “alethws”, truly), and my blood **is** (G2076; εστιν) drink **indeed** (G230; “αληθως”, “alethws”, truly).” (**Jhn.** 6:55 KJB, GNT TR)

“He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.” (**Jhn.** 6:56 KJB)

Jesus also said by inspiration through Moses:

Exodus 12:11 KJB - And thus shall ye eat it; *with* your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: **it is the LORD'S passover.**

Exodus 12:11 Origen's Hexapla - οὗτος δὲ φάγεσθε αὐτό· αἱ ὄσφύες ὑμῶν περιεζωσμέναι, καὶ τὰ ὑποδήματα ἐν τοῖς ποσὶν ὑμῶν, καὶ αἱ βακτηρίαι ἐν ταῖς χερσὶν ὑμῶν· καὶ ἔδεσθε αὐτὸ μετὰ σπουδῆς. **πασχα ἐστὶν (G2076) κυρίῳ.**

Is the natural lamb, the actual “Passover” or is it a symbol, a type, a shadow. It says, “estin” in Origen's Greek Hexapla. Is there a double standard in Roman theology?

Jesus, speaking of John the Baptist (**Mat.** 11:13 KJB), said:

Matthew 11:14 KJB - And if ye will receive *it*, this **is** (G2076; εστιν) Elias, which was for to come.

Matthew 11:14 GNT TR - καὶ εἰ θελετε δεξασθαι αυτος **εστιν (G2076) ηλιας** ο μελλων ερχεσθαι

So, is John the Baptist literally, naturally and actually Elijah / Elias? or is it spiritual, symbolic? Does anyone have to guess?

Luke 1:17 KJB - And **he shall go before him in the spirit and power of Elias**, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord.

Jesus said:

John 19:26 When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, **Woman, behold thy son!**

John 19:27 KJB - Then saith he to the disciple, **Behold thy mother!** And from that hour that disciple took her unto his own *home*.

Is John the Apostle the natural, physical son of Mary, or is she his actual, natural, physical mother? Obviously not.

Jesus said:

John 15:1 KJB - **I am the true vine**, and my Father is the husbandman.

John 15:5 KJB - **I am the vine, ye are the branches**: He that abideth in me, and I in him, **the same bringeth forth much fruit**: for without me ye can do nothing.

Is Jesus a physical vine of greenery? the disciples branches of green leafy tree that actually produces berries or drupes? No.

Jesus said:

John 10:7 KJB - Then **said Jesus** unto them again, **Verily, verily**, I say unto you, **I am the door** of the sheep.

John 10:9 KJB - **I am the door**: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.

Is Jesus a physical, natural door of wood? Are the Disciples physically or naturally fuzzy-furry sheep? No.

Jesus said:

Matthew 4:13 KJB - Ye **are (G2075; εστε)** the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.

Are Christians literally a natural grain of crystalline salt that flavours some natural food that is to be eaten? Who believes that? No one.

Matthew 5:14 Ye **are (G2075; εστε)** the light of the world. A city that is set on an hill cannot be hid.

Are Christians literally, naturally a particle / waveform that shines in the natural darkness? a natural metropolis of mortar, brick, and metal? No.

Jesus said:

Matthew 13:38 The field **is (G2076; εστιν)** the world; the good seed **are (G1510; εἰστιν)** the children of the kingdom; but the tares **are (G1510; εἰστιν)** the children of the wicked *one*;

The field?, seed?, tares? Jesus is speaking after the parable is over.

Jesus said:

John 6:63 KJB - It is the spirit that quickeneth; **the flesh profiteth nothing**: the words that I speak unto you, *they* are spirit, and *they* are life.

Mark 14:38 KJB - Watch ye and pray, lest ye enter into temptation. The spirit truly *is* ready, but **the flesh is weak**.

Since Jesus said, “the flesh profiteth nothing” and that it is “weak”, why does Roman Catholicism say / teach the opposite, that the ‘host’ (Roman Catholicism Eucharist) must be believed to be actual “flesh” (and blood) of Jesus, and that it “profits”, imparting vitality, eternal life and strength? According to Jesus which is that which quickeneth (makes alive)? What then was “spirit” according to Jesus? Flesh or words?

John 3:6 KJB - **That which is born of the flesh is flesh**; and **that which is born of the Spirit is spirit**.

Jesus spoke in reference to the bread, “this is my body”. He did **not** say in reference to the bread, “this is my blood”. Why does Roman Catholicism say other than what Jesus said in regards to their ‘host’, for they teach it is “Christ is present in the sacrament with His Flesh and Blood, Body and Soul, Humanity and Divinity.” - <https://www.newadvent.org/cathen/05573a.htm>

When Jesus said, “Take eat, this is my body”, “Take, eat: this is my body, which is broken for you: this do in remembrance of me,” Jesus had **not yet** died upon the Cross. How could it be an actual sacrifice that Thursday Night (6th day, not on Sabbath (the 7th day) or Sunday (the 1st day))? Did anyone think to take a bite out of Jesus while He was on the earth, alive, before or after Calvary? Jesus, since His resurrection (and later ascension), has a glorified (**Php. 3:21 KJB**) body of “flesh and bones” (**Luk. 24:39 KJB**), having spilled His blood at Calvary. How then, can a perfect, immortal, glorified body ever be “broken”, and parted out into tiny pieces on earth, or be sacrificed, or die? The body that Jesus has now is not the weak mortal body at Calvary. Which body is Romanism presenting at their altar (on earth)?

Paul under inspiration of the Holy Ghost, said:

1 Corinthians 10:4 KJB - And did all drink the same **spiritual** drink: for they drank of that **spiritual** Rock that followed them: and that Rock **was** (**G2258; ήν**) Christ.

Is Jesus a natural piece of flint? Paul is clear that the Old Testament rock that continually poured forth water, was but a type of Jesus Christ.

What about the phrase “This cup”:

Luke 22:20 KJB - Likewise also **the cup** after supper, saying, **This cup is the new testament in my blood**, which is shed for you.

Does any Catholic (or any Christian for that matter) take that literally as it reads, or do they assume something instead? Jesus did not say what was “in the cup”, but clearly said “this cup”. What Catholic accepts that? None. They instead have to say that what is “in” the cup (as any rational person would), and not “the cup” itself. Jesus used the natural things of the world, to convey heavenly / spiritual things all of the time. Catholicism reverses those things, as many before them also did. Listen to Paul, but think of it in the context of this present material:

Galatians 5:17 KJB - For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would.

Galatians 3:3 KJB - Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?

The flesh of Jesus upon Calvary was the weakness of mankind and was made in the likeness of sinful (fallen) flesh (Rom. 8:3 KJB), which is subject to death (1 Cor. 15:22 KJB). Yet when Catholicism says that the ‘host’ is also the “Divinity” of Jesus, what does that mean? Can eternal immortal infinite “Divinity” die, or be broken into pieces, or digested into smaller elements? Was it “Divinity” that died at Calvary, or rather was it the humanity that died? Divinity cannot die (1 Tim. 1:17 KJB) or be broken down, but humanity can (Job 4:17 KJB). While the body died, Divinity ‘slept’ in the tomb until His Father called Him to get up by the messenger servant Gabriel:

Matthew 28:6 KJB - He is not here: for he is risen, as he said. Come, see the place where the Lord lay.

Job 21:32 KJB - Yet shall he be brought to the grave, and shall remain in the tomb.

Job 14:13 KJB - O that thou wouldest hide me in the grave, that thou wouldest keep me secret, until thy wrath be past, that thou wouldest appoint me a set time, and remember me!

Job 14:14 KJB - If a man die, shall he live *again*? all the days of my appointed time will I wait, till my change come.

Job 14:15 KJB - Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands.

Here are what others have said in print, on the same subject, so that it may be understood, that the ideas presented in this work are not in isolation, or a strange understanding of scripture, but are in common among many others:

SELECTIONS FROM THE TABLE TALK OF MARTIN LUTHER; CASSEL'S NATIONAL LIBRARY EDITED BY PROFESSOR HENRY MORLEY; CASSELL & COMPANY; LIMITED; 739 & 471 BROADWAY, NEW YORK, TRANSLATED BY CAPTAIN HENRY BELL, Copyright 1886; pages 22,23

“... [page 22] Whereupon they made report, dated the 10th of November, 1646, that they found it to be an excellent Divine Work, worthy the light and publishing, especially in regard that Luther, in the said Discourses, did revoke his opinion, which he formerly held, touching Consubstantiation in the Sacrament. Whereupon the House of Com-mons, the 24th of February, 1646, did give order for the printing thereof ... [page 22-23] ... “Given under my hand the 3rd day of July, 1650. “HENRY BELL” ...” - <https://archive.org/details/selectionsfromta0000luth/page/22/mode/1up>
<https://archive.org/details/selectionsfromta0000luth/page/23/mode/1up>

Table Talk, by martin Luther, Translated by WILLIAM HAZLITT; Grand Rapids, MI, Christian Classics Ethereal Library, 2004-03-23; page 117, 118, 160

“... [page 117, “CCCLX.” (360)] What signifies it to dispute and wrangle about the abominable idolatry of elevating the sacrament on high to show it to the people, which has no approbation of the Fathers, and was introduced only to confirm the errors touching the worship thereof, as though bread and wine lost their substance, [page 117-118] and retained only the form, smell, taste. This the papists call transubstantiation, and darken the right use of the sacrament; whereas, even in popedom, at Milan, from Ambrose’s time to the present day, they never held or observed in the mass either canon or elevation, or the *Dominus vobiscum* [The Lord be with you]. ...”

[see also page 126 here] -

https://archive.org/details/tabletalkofmarti0000luth_o3y8/page/126/mode/1up

“... [page 118, “CCCLXII.” (362)] The operative cause of the sacrament is the Word and institution of Christ, who ordained it. The substance is bread and wine, prefiguring the true body and blood of Christ, which is spiritually received by faith. The final cause of instituting the same, is the benefit and the fruit, the strengthening of our faith, not doubting that Christ’s body and blood were given and shed for us, and that our sins by Christ’s death certainly are forgiven. ...”

[see also page 127 here] -

https://archive.org/details/tabletalkofmarti0000luth_o3y8/page/127/mode/1up

“... [page 160; “DXXXVI.” (536)] Even so we must let the words of Christ remain, and speak of the sacraments *in suis teminis*, with such words as Christ used and spake; as “Do this,” must not be turned into “Offer this;” and the word *corpus* must not signify both kinds, as the papists tear and torment the words, and willfully wrest them against the clear text. ...” -
<https://www.ntslibrary.com/PDF%20Books/Luther%20Table%20Talk.pdf>

HISTORY OF THE REFORMATION OF THE SIXTEENTH CENTURY. BY J. H. MERLE D’AUBIGNÉ, D. D., PRESIDENT OF THE THEOLOGICAL SCHOOL OF GENEVA, AND VICE-PRESIDENT OF THE SOCIÉTÉ ÉVANGELIQUE. TRANSLATED BY H. WHITE, B. A. TRINITY COLLEGE, CAMBRIDGE: M. A. AND PH. DR. HEIDELBERG. VOL. III. PUBLISHED BY THE AMERICAN TRACT SOCIETY, 150 NASSAU-STREET, NEW YORK.; 1849; pages 296, 347

“... [page 296] Zwingle observed that ἐστὶ (is) is the proper word in the Greek language to express *signifies*, and he quoted several instances in which this word is employed in a figurative sense. ...” - https://archive.org/details/historyofreforma0000merl_e4z2/page/296/mode/1up

“... [page 296] Zwingle was seriously engrossed by these thoughts, and when he closed his eyes at night, was still seeking for arguments with which to oppose his adversaries. The subjects that had so strongly occupied his mind during the day present themselves before him in a dream. He fancied that he was disputing with Am-Grütt, and that he could not reply to his principal ob-jection. Suddenly a figure stood before him, and said: “Why do you not quote the 11th verse of the 12th chap-ter of Exodus: ‘Ye shall eat it,’ the lamb, ‘in haste: it is the Lord’s passover?’” Zwingle awoke, sprung out of bed, took up the Septuagint translation, and there found the same word ἐστὶ, (is,) which all are agreed is synonymous with *signifies* in this passage.

Here then, in the institution of the paschal feast under the old covenant, is the very meaning that Zwingle defends. How can he avoid concluding that the two passages are parallel? ..." - https://archive.org/details/historyofreforma0000merl_e4z2/page/296/mode/1up

"... [page 347] Zwingle no longer hesitated, and at nearly the same time he gave to the world his *Letter to Albert*, and his *Commentary on True and False Religion*, dedicated to Francis I. In this last he said: "Since Christ, in the sixth chapter of St. John, ascribes to faith the power of imparting eternal life, and of uniting the believer to him in the closest union, what need have we of more? Why should he afterwards have ascribed this virtue to his flesh, while he himself declares that his flesh profiteth nothing? The flesh of Christ, so far as it suffered death for us, is of incalculable utility, for it saves us from perdition; so far as it is eaten by us, it is of no use whatever." ..." - https://archive.org/details/historyofreforma0000merl_e4z2/page/347/mode/1up

THE HISTORY OF PROTESTANTISM. BY THE REV. J. A. WYLIE, LL.D., Author of "The Papacy," "Daybreak in Spain," &c. ILLUSTRATES. VOLUME I. CASSEL PETTER & GALPIN: LONDON, PARIS & NEW YORK. 1870, pages 470, 471

"... [page 470, Right Column] Zwingle replied that Scripture must be interpreted by Scripture, and reminded him of numerous passages where *is* has the force of *signifies*, and among others he quoted the following:— "The seed *is* the Word," "The field *is* the world," "I *am* the Vine," "The Rock *was* Christ."⁶ The secretary objected that these passages were taken from parables and proved nothing. No, it was replied, the phrases occur after the parable has ended, and the figurative language been put aside. ..." - <https://archive.org/details/historyofprotest01wyli/page/470/mode/1up>

"... [page 470; Right Column] The scene in which Zwingle had been so intensely occupied during the day, presented itself to him when asleep. He thought that he was again in the Council Chamber disputing with Am-Gruet. The secretary was urging his objection, and Zwingle was unable to repel it. Suddenly, a figure stood before him and said, "O, slow of heart to understand, why don't you reply to him by quoting Exodus, [page 470, Right Column - 471, Left Column] chap. xii., verse 11—'Ye shall eat it [the lamb] in haste, it *is* the Lord's Passover'?¹ Roused from sleep by the appearance of the figure, he leaped out of bed, turned up the passage in the Septuagint, and found there the same word ἐστὶ (is) used with regard to the institution of the Passover which is employed in reference to the institution of the Supper. All are agreed that the lamb was simply the symbol and memorial of the Passover: why should the bread be more in the Supper? The two are but one and the same ordinance under different forms. The following day Zwingle preached from the passage in Exodus, arguing that that *exegesis* must be at fault which finds two opposite meanings in the same word, used, as it here is, in the same form of expression, and recording the institution of the same ordinance. If the lamb was simply a symbol in the Passover, the bread can be nothing more in the Supper; but if the bread in the Supper was Christ, the lamb in the Passover was Jehovah. So did Zwingle argue in his sermon, to the conviction of many of his hearers. ..." - <https://archive.org/details/historyofprotest01wyli/page/471/mode/1up>

HISTORY OF THE REFORMATION OF THE SIXTEENTH CENTURY. BY J. H. MERLE D'AUBIGNÉ, D. D., PRESIDENT OF THE THEOLOGICAL SCHOOL OF GENEVA, AND VICE-PRESIDENT OF THE SOCIÉTÉ ÉVANGELIQUE. TRANSLATED BY H. WHITE, B. A. TRINITY COLLEGE, CAMBRIDGE: M. A. AND PH. DR. HEIDELBERG. VOL. III. PUBLISHED BY THE AMERICAN TRACT SOCIETY, 150 NASSAU-STREET, NEW YORK.; 1849; page 193

“... [page 193] He soon began to propagate his doctrine. “It is impossible,” said he, “to find in the real presence any advantage that does not proceed from faith; it is there-fore useless.” In explaining Christ’s words at the insti-tution of the Lord’s Supper, he had recourse to an inter-pretation which is not admitted by the reformed churches. Luther, in the disputation at Leipsic, had explained these words, “Thou art Peter, and on this rock I will build my church,” by separating the two propositions, and applying the latter to our Saviour’s person. “In like manner,” said Carlstadt, “the words, ‘take, eat,’ refer to the bread; but ‘this is my body,’ relates to Jesus Christ, who then pointed to himself, and intimated by the symbol of breaking the bread, that his body was soon to be broken.” ...” -
https://archive.org/details/historyofreforma0000mer1_e4z2/page/193/mode/1up

HISTORY OF THE REFORMATION OF THE SIXTEENTH CENTURY. BY J. H. MERLE D’AUBIGNÉ, D. D., PRESIDENT OF THE THEOLOGICAL SCHOOL OF GENEVA, AND VICE-PRESIDENT OF THE SOCIÉTÉ ÉVANGELIQUE. TRANSLATED BY H. WHITE, B. A. TRINITY COLLEGE, CAMBRIDGE: M. A. AND PH. DR. HEIDELBERG. VOL. IV. PUBLISHED BY THE AMERICAN TRACT SOCIETY, 150 NASSAU-STREET, NEW YORK.; 1849; page 80

“... [page 80] “It cannot be denied,” said OEcolampadius, “that there are figures of speech in the Word of God; as John is Elias, the rock was Christ, I am the vine. The expression This is my body, is a figure of the same kind.” ...” -
<https://archive.org/details/historyofreforma04merliala/page/80/mode/1up>

THE HISTORY OF PROTESTANTISM. BY THE REV. J. A. WYLIE, LL.D., Author of “The Papacy,” “Daybreak in Spain,” &c. ILLUSTRATES. VOLUME I. CASSEL PETTER & GALPIN: LONDON, PARIS & NEW YORK. 1870, page 557

“... [page 557; Left Column] OEcolampadius asked Luther whether he did not admit that there are figures of speech in the Bible, as “I am the door,” “John is Elias,” “God is a rock,” “The rock was Christ.” The words, “This is my body,” he maintained, were a like figure of speech. ...” -
<https://archive.org/details/historyofprotest01wyli/page/557/mode/1up>

HISTORY OF THE REFORMATION OF THE SIXTEENTH CENTURY. BY J. H. MERLE D’AUBIGNÉ, D. D., PRESIDENT OF THE THEOLOGICAL SCHOOL OF GENEVA, AND VICE-PRESIDENT OF THE SOCIÉTÉ ÉVANGELIQUE. TRANSLATED BY H. WHITE, B. A. TRINITY COLLEGE, CAMBRIDGE: M. A. AND PH. DR. HEIDELBERG. VOL. III. PUBLISHED BY THE AMERICAN TRACT SOCIETY, 150 NASSAU-STREET, NEW YORK.; 1849; pages 354-355

“... [page 354] The schoolmaster of Coire, who had already made one attempt to attack Comander, began with much vol-ubility to argue in favor of the doctrine of the sacra-ment according to the text, “This *is* my body.” “My dear Berre,” said Comander, “how do you understand these words, John is Elias?” “I understand,” replied Berre, who saw what Comander was aiming at, “that [page 354-355] he was really and essentially Elias.” “Why then,” continued Comander, “did John the Baptist himself say to the Pharisees that he was not Elias?” The schoolmas-ter was silent: at last he replied, “It is true.” Every-body began to laugh, even those who had urged him to speak. ...” -
https://archive.org/details/historyofreforma0000mer1_e4z2/page/354/mode/1up
https://archive.org/details/historyofreforma0000mer1_e4z2/page/355/mode/1up

THE HISTORY OF PROTESTANTISM. BY THE REV. J. A. WYLIE, LL.D., Author of “The Papacy,” “Daybreak in Spain,” &c. ILLUSTRATES. VOLUME I. CASSEL PETTER & GALPIN: LONDON, PARIS & NEW YORK. 1870, page 557

“... [page 557 Left Column] It is worthy of notice that the argument since so often employed in confutation of the doctrine of Christ’s corporeal presence in the Lord’s Supper, namely, that a body cannot be in two places at one and the same time, was employed by our Lord himself at Capernaum. When he found that his hearers understood him to say that they must “eat his flesh and drink his blood,” after a corporeal manner, he at once restricted them to the spiritual sense, by telling them that his body was to ascend [Left Column to Right Column] to heaven. “What” (John vi. 62, 63) “and if ye shall see the Son of Man ascend up where he was before? It is the spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life.” ...” -
<https://archive.org/details/historyofprotest01wyli/page/557/mode/1up>

THE HISTORY OF PROTESTANTISM. BY THE REV. J. A. WYLIE, LL.D., Author of “The Papacy,” “Daybreak in Spain,” &c. ILLUSTRATES. VOLUME II. CASSEL PETTER & GALPIN: LONDON, PARIS & NEW YORK. 1870, page 21-22

“... [page 21 Right Column] “The Word of God,” replied Olaf, “endures for ever; but,” he added, “we are forbidden either to add to it or take away from it. Hence it follows that the Lord’s Supper having been, as Doctor Gallus has admitted, instituted by Christ, is to be observed not otherwise than as he has appointed. The whole Sacrament—as well its mode of celebration as its essentials—is of Christ, and not to be changed.” He quoted the words of institution, “This is my body”—“take eat;” “This cup is the New Testament in my blood”—“drink ye all of it,” &c. “Seeing,” said he, “Doctor Gallus concedes that the essentials of a Sacrament are not to be changed, and seeing in these words we have the essentials of the Lord’s Supper, why has the Pope changed them? Who gave him power to separate the cup from the bread? If he should say the blood is in the body, I reply, this violates the institution of Christ, who is wiser than all Popes and bishops. Did Christ command the Lord’s Supper to be dispensed differently to the clergy and to the laity? Besides, by what authority has the Pope changed the Sacrament into a [page 21; Right Column - 22; Left Column] sacrifice? Christ does not say, ‘Take and sacrifice,’ but, ‘Take and eat.’ The offering of Christ’s sacrifice once for all made a full propitiation. The Popish priestling,¹ when he professes to offer the body of Christ in the Lord’s Supper, pours contempt upon the sacrifice of Christ, offered upon the altar of the cross. He crucifies Christ afresh. He commits the impiety denounced in the sixth chapter of the Epistle to the Hebrews. He not only changes the essentials of the Lord’s Supper, but he does so for the basest end, even that of raking together² wealth and filling his coffers, for this is the only use of his tribe of priestlings, and his everlasting masses.” ...” -

<https://archive.org/details/historyofprotes02wyli/page/21/mode/1up>

<https://archive.org/details/historyofprotes02wyli/page/22/mode/1up>

The Desire of Ages, by Ellen G. White; pages 652.1-653.3

“... [page 652.1] Chap. 72 - “In Remembrance of Me”

“The Lord Jesus the same night in which He was betrayed took bread: and when He had given thanks, He brake it, and said, Take, eat: this is My body, which is broken for you: this do in remembrance of Me. After the same manner also He took the cup, when He had supped, saying, This cup is the new testament in My blood: this do ye, as oft as ye drink it, in remembrance of Me. For as often as ye eat this bread, and drink this cup, ye do show the Lord’s death till He come.” 1
 Corinthians 11:23-26. {DA 652.1}

Christ was standing at the point of transition between two economies and their two great festivals. He, the spotless Lamb of God, was about to present Himself as a sin offering, that He would thus bring to an end the system of types and ceremonies that for four thousand years had pointed to His death. As He ate the Passover with His disciples, He instituted in its place the service that was to be the memorial of His great sacrifice. The national festival of the Jews was to pass away forever. The service which Christ established was to be observed by His followers in all lands and through all ages. {DA 652.2}

The Passover was ordained as a commemoration of the deliverance of Israel from Egyptian bondage. God had directed that, year by year, as the children should ask the meaning of this ordinance, the history should be repeated. Thus the wonderful deliverance was to be kept fresh in the minds of all. The ordinance of the Lord's Supper was given [653] to commemorate the great deliverance wrought out as the result of the death of Christ. Till He shall come the second time in power and glory, this ordinance is to be celebrated. It is the means by which His great work for us is to be kept fresh in our minds. {DA 652.3}

At the time of their deliverance from Egypt, the children of Israel ate the Passover supper standing, with their loins girded, and with their staves in their hands, ready for their journey. The manner in which they celebrated this ordinance harmonized with their condition; for they were about to be thrust out of the land of Egypt, and were to begin a painful and difficult journey through the wilderness. But in Christ's time the condition of things had changed. They were not now about to be thrust out of a strange country, but were dwellers in their own land. In harmony with the rest that had been given them, the people then partook of the Passover supper in a reclining position. Couches were placed about the table, and the guests lay upon them, resting upon the left arm, and having the right hand free for use in eating. In this position a guest could lay his head upon the breast of the one who sat next above him. And the feet, being at the outer edge of the couch, could be washed by one passing around the outside of the circle. {DA 653.1}

Christ is still at the table on which the paschal supper has been spread. The unleavened cakes used at the Passover season are before Him. The Passover wine, untouched by fermentation, is on the table. These emblems Christ employs to represent His own unblemished sacrifice. Nothing corrupted by fermentation, the symbol of sin and death, could represent the "Lamb without blemish and without spot." 1 Peter 1:19. {DA 653.2}

"And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is My body. And He took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is My blood of the new testament, which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in My Father's kingdom." {DA 653.3} ..." -
<https://m.egwwritings.org/en/book/130.3208>

Spiritual Gifts, Volume 3, by Ellen G. White, pages 227.1-228.1:

"... [page 227.1] Jesus then took his place again at the table, whereon were placed bread and unfermented wine, which arrangements had been made according to Christ's directions. He appeared very sorrowful. "And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body, which is given for you. This do in remembrance of me. Likewise, also, the cup after supper, saying, This cup is the new testament in my blood, which is shed for you. Verily, I say unto you, I will drink no more of the fruit of the vine until that day that I drink it new in the kingdom of God." {3SG 227.1}

Here our Saviour instituted the Lord's supper, to be often celebrated, to keep fresh in the memory of his followers the solemn scenes of his betrayal and crucifixion for the sins of the world. He would have his followers realize their continual dependence upon his blood [228] for salvation. The broken bread was a symbol of Christ's broken body, given for the salvation of the world. The wine was a symbol of his blood, shed for the cleansing of the sins of all those who should come unto him for pardon, and receive him as their Saviour. {3SG 227.2}

The salvation of men depends upon a continual application to their hearts of the cleansing blood of Christ. Therefore, the Lord's supper was not to be observed only occasionally or yearly, but more frequently than the annual passover. This solemn ordinance commemorates a far greater event than the deliverance of the children of Israel from Egypt. That deliverance was typical of the great atonement which Christ made by the sacrifice of his own life for the final deliverance of his people. - {3SG 228.1} ..." - <https://m.egwwritings.org/en/book/106.865>

End Side Study

Paul & to drink wine (Rom. 14:21 KJB):

Romans 14:21 KJB - *It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak.*

Romans 14:21 KJB, dictated by Paul (**Rom.** 1:1 KJB) under inspiration of the Holy Spirit, written by Tertias the scribe (**Rom.** 16:22 KJB), is speaking to Roman Christians about not doing anything in eating, drinking or anything else wherein a brother "stumbleth" (fall into sin; **Rom.** 13:8-10 KJB), or is "offended" (so that they go away from Christ Jesus), or is "made weak (in the faith; **Rom.** 14:1 KJB)" and begin to doubt ("for whatsoever is not of faith is sin."); **Rom.** 14:23 KJB). Paul, similarly states this as, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." (**1 Cor.** 10:31 KJB), which is in a parallel passage in **1 Cor.** 8-10 KJB. The immediate context of **Romans** 14 is about feasting and fasting days (**Rom.** 14:2-8 KJB), and the "wine" thereof, was always the unfermented juice of the grape (**Deu.** 16:23; **Dan.** 10:3 KJB). There were also issues that arose because of Nazarites that were coming into the faith of Jesus Christ. Just because Jesus Christ died, does not negate the time of their vow that they stated that they would perform before God (**Num.** 6:2; **Mat.** 5:37; **Jam.** 5:12 KJB), and they were not to be compelled to disregard or break that vow to God until their promised time was over. Christians who were not under such a vow were to take care about the consciences of those brethren who were.

Therefore, to sit in front of, or to offer to such Nazarite persons that which they could not conscientiously partake of (anything of the grape vine; **Num.** 6:3-4 KJB), while their vow was still valid, would be a cause for them to "stumble", become "offended" or even to be "made weak" and doubt. Others would become offended that the "wine", having been purchased in the "shambles" (marketplaces, **1 Cor.** 10:25 KJB), might have been offered to idols first (**1 Cor.** 8-10 KJB). Paul states that he knows that, "an idol is nothing in the world" (**1 Cor.** 8:4 KJB), for the whole earth belongs to God (**1 Cor.** 10:26,28-29 KJB), but some do not seem to have that knowledge and are easily offended by such things, and it is better to not eat, or drink, or do anything that is associated with idolatry in front of those who have such conscience (**1 Cor.** 8:1,7-13, 10:27 KJB). In so doing, it is fulfilling the law, even the love of neighbour (**Lev.** 19:17-18; **Rom.** 8:4, 13:8-10; **Gal.** 6:2 KJB). Paul always magnified God's laws, even of health (**Rom.** 1:18, 2:26-27, 3:31, 6:1-23, 7:7,12,14,16, 8:4-14, 9:6-8,27,31,32, 11:1-36, 12:1,2,5,9, 13:8-14, 15:1-27, 16:17-19 KJB).

Romans 14 is about restricting oneself, within God's lawful allowances, because of the consciences of others. Alcoholic wine is not allowed (**Pro.** 20:1, 31:3-5 KJB) for Christians (whom are all "kings" & "priests" (**Exo.** 19:6; **Lev.** 10:9; **Isa.** 28:7; **Eze.** 44:21; **1 Pet.** 2:9; **Rev.** 1:6, 5:10 KJB), even "princes of the sanctuary" (**Isa.** 43:28 KJB) to drink. Every Christian is to serve, by grace through faith, in the ongoing Heavenly sanctuary (**Heb.** 8:1-2 KJB) services right now (**Lev.** 10:9-11 KJB) with Jesus above, and as such, are to never drink alcohol, lest they drink, and also "forget the law, and pervert the judgment of any of the afflicted" (**Pro.** 31:5 KJB). "Ye cannot drink the cup of the Lord, and the cup of devils ..." (**1 Cor.** 10:21 KJB), as "Belial" (**Deu.** 13:13; **Jdg.** 19:22, 20:13; **1 Sam.** 1:14-16, 2:12, 10:27, 25:25, 30:22; **2 Sam.** 23:6; **1 Kin.** 21:10,13; **2 Chr.** 13:7; **2 Cor.** 6:15 KJB).

Nazarite – After their vow (**Num. 6:20** KJB):

Numbers 6:20 KJB - And the priest shall wave them *for* a wave offering before the LORD: this *is* holy for the priest, with the wave breast and heave shoulder: and after that the Nazarite may drink wine.

A Nazarite (**Num.** 6:1-21; **Jdg.** 13:5,7, 16:17 KJB), was not allowed to eat or drink anything associated with the grape vine, "(vs. 3) He shall separate himself from wine and strong drink, and shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes, nor eat moist grapes, or dried. (vs. 4) All the days of his separation shall he eat nothing that is made of the vine tree, from the kernels even to the husk." (**Num.** 6:3-4 KJB) The Nazarite were as a type of Jesus Christ, who also vowed, "I [Jesus] will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom." (**Mat.** 26:29, see also **Mar.** 14:25; **Luk.** 22:18 KJB). Therefore, the "wine" that one who was a Nazarite may drink after their vow, was the unfermented juice of the grape, even as Christ Jesus drinks of the "new" (non-alcoholic, non-fermented) "wine" (juice of the grape, a symbol of His pure blood and life) in the New Heavens and New Earth (**Isa.** 65:21; **Amo.** 9:14 KJB), "wherein dwelleth righteousness" (**2 Pet.** 3:13 KJB). The text is clear, after the Nazarite's vow was complete, they were allowed to celebrate with "wine" (juice of the grape, context), not "strong drink", or "vinegar of wine", or "vinegar of strong drink".

Paul & Peter's Epistles - Be not drunk, or excess of wine, or not given to much wine (**Eph. 5:18**; **1 Tim. 3:3,8**; **Tit. 1:7, 2:3**; **1 Pet. 4:3** KJB):

Ephesians 5:18 KJB - And be not drunk with wine, wherein is excess; but be filled with the Spirit;

1 Timothy 3:3 KJB - Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous;

1 Timothy 3:8 KJB - Likewise *must* the deacons *be* grave, not doubletongued, not given to much wine, not greedy of filthy lucre;

Titus 1:7 KJB - For a bishop must be blameless, as the steward of God; not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre;

Titus 2:3 KJB - The aged women likewise, that *they be* in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things;

1 Peter 4:3 KJB - For the time past of *our* life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries:

Paul, in **Ephesians 5:18** and **Peter**, in **1 Peter 4:3** KJB, are both referring to alcoholic “wine” (the unclean spirit), and not to be filled with it (“drunk”, means ‘to be full of’, **G3182** “μεθύσκεσθε”, “methyskesthe”), because it naturally and inherently contains “excess” (**G810**, “ἀσωτία”, “aswtia”, being the negative “a” and **G4982**, “σώζω”, “swzw” or whole salvation (restored health) of body, mind, person (soul), see also “riot” (**Tit. 1:6; 1 Pet. 4:4** KJB)), but rather a person is to be filled with the “Holy Spirit” as John the Baptist was (**Luk. 1:15** KJB). Each one is to be completely saved in mind, body and person (soul), which cannot be done with the “wine” which is of alcoholic content, which causes loss of health (mind, body) & salvation (person, soul). Those who say they are “drunk” with the Holy Spirit, and need a Holy Ghost ‘bartender’ so that they may act drunken, babel, cast themselves down (**Psa. 5:5; Mat. 4:6; Luk. 4:9** KJB), scream out loud, act out of control, etc., have no idea what they are saying / doing when they do so. Those who are filled with the Holy Spirit are “sober” (**2 Cor. 5:13; 1 Thes. 5:6,8; 1 Tim. 3:2,11; Tit. 1:8, 2:2,4,6; 1 Pet. 1:13, 4:7, 5:8** KJB), uplifted and made to “stand” (**Psa. 18:23, 19:13, 20:8, 37:37; 94:16** KJB) in Christ Jesus, and are always in the right mind (**Php. 2:5** KJB).

(Side note, the music band “Led Zepplin” has a logo, “ZoSo”, which is a reversal and mingling of “σώζω”, meaning un-health, reversal, or inverting, of salvation.)

Paul, in **1 Timothy 3:3,8** and **Titus 1:7, 2:3** KJB, is speaking to “bishop(s)” (elders) (**1 Tim. 3:1-2; Tit. 1:7** KJB), “deacons” (**1 Tim. 3:8** KJB) and “aged women” (**Tit. 2:3** KJB) in the church of Jesus Christ. Paul is actually referring back to an Old Testament text, “They that tarry long at the wine; they that go to seek mixed wine.” (**Pro. 23:30** KJB). The phrase “not given to (much) wine” (**G3361**, “μη”, “me”, meaning “no, not” & **G4183**, “πολλω”, “pollw”, meaning “many, much, large”, & **G3943**, “παροινον”, “paroinon” coming from a combination of **G3844**, “παρα”, “para”, meaning “from, of at, by, besides, near” & **G3631**, “οῖνος”, “oivos”, meaning “wine, of the vine”) means not to be spending all day near to, or at, the “wine” (grape juice) dispensaries (or bottles) and drinking a lot, because the longer one would spend at it, and the more one would drink of it, the more the “wine” (which started as fresh juice, or must and reconstituted juice mixed with water) would begin to turn (sour) throughout the day, especially in the heat of the day and air, and begin to ferment (**Job 32:19** KJB) of its own sugars, and become vinegar, becoming increasingly intoxicating to a point (though it was not ‘fortified alcohol’, or distilled, as such), and would begin affecting rational and clear (sober) thinking. It can also mean not being ensnared by it (always having to be near to “wine”), so as not becoming an alcoholic.

While preservation methods existed, they weren’t perfect, or as good as modern methods. However when the grapes could no longer be gathered fresh, being out of season, the Israelites would store the grapes as a sort of crushed pulp in preserving barrels / jars (existing in “wine cellars” – **1 Chr. 27:27** KJB; “store ... of wine” – **2 Chr. 11:11; Neh. 5:18**; “storehouses also for ... wine” – **2 Chr. 32:28** KJB; “great chamber ... the new wine” – **Neh. 13:5** KJB; “treasures” – **Neh. 13:12** KJB; “baths of wine” – **2 Chr. 2:10** KJB; and in carrying “bottles” – **Job 32:19; Mat. 9:17; Mar. 2:22; Luk. 5:37-38** KJB), covered with pitch, sealed with salt, in a cool place (even snow and ice existed), etc., and when needed would open them, and mix such with water to re-constitute them into a ‘grape juice (wine)’, which could ferment or sour after a time exposed.

This concludes the overall materials on the subject of “wine” in the texts of the Bible (KJB), but there are additional apocryphal (of which ‘catholics’ call “deuteron-canonical”) texts that others also refer to.

APOCRYPHA (Catholic Deutero-canon) - Wisdom 2:7; Sirach (Ecclesiasticus) 9:10(15), 31:25-28(30-42), 40:20; 2 Maccabees 15:39(40)

“Let us fill ourselves with costly wine, and ointments: and let not the flower of the time pass by us.” – Wisdom 2:7 Douay Rheims (Apocrypha)

“A new friend is as new wine: it shall grow old, and thou shalt drink it with pleasure.” – Sirach (Ecclesiasticus) 9:15 (10) Douay Rheims (Apocrypha)

“[vs. 30] Challenge not them that love wine: for wine hath destroyed very many. [vs. 31] Fire trieth hard iron: so wine drunk to excess shall rebuke the hearts of the proud. [vs. 32] Wine taken with sobriety is equal life to men: if thou drink it moderately, thou shalt be sober. [vs. 33] What is his life, who is diminished with wine? [vs. 34] What taketh away life? death. [vs. 35] Wine was created from the beginning to make men joyful, and not to make them drunk. [vs. 36] Wine drunken with moderation is the joy of the soul and the heart. [vs. 37] Sober drinking is health to soul and body. [vs. 38] Wine drunken with excess raiseth quarrels; and wrath, and many ruins. [vs. 39] Wine drunken with excess is bitterness of the soul. [vs. 40] The heat of drunkenness is the stumblingblock of the fool, lessening strength and causing wounds. [vs. 41] Rebuke not thy neighbour in a banquet of wine: and despise him not in his mirth. [vs. 42] Speak not to him words of reproach: and press him not in demanding again.” – Sirach (Ecclesiasticus) 9:25-31 (30-42) Douay Rheims (Apocrypha)

“Wine and music rejoice the heart, but the love of wisdom is above them both.” – Sirach (Ecclesiasticus) 40:20 Douay Rheims (Apocrypha)

“For as it is hurtful to drink always wine, or always water, but pleasant to use sometimes the one, and sometimes the other: so if the speech be always nicely framed, it will not be grateful to the readers. But here it shall be ended.” – 2 Maccabees 15:39 (40) Douay Rheims (Apocrypha)

The Apocryphal (catholic deutero-canon) texts, are the most common proof texts of Romanism (antichrist, vicarius christi, antichristos), to celebrate their “intoxicating” drink, and that they may drink alcohol in moderation, but so long as one does not become “drunk”.

Nearly all of the Apocryphal (catholic deutero-canon) texts testify that drinking alcoholic (“old”) “wine” (“costly wine”) is fine, so long as it is in “moderation” (Sirach (Ecclesiasticus) 36 Douay Rheims (Apocrypha)) and not unto “drunkenness” or “always”. Yet that contradicts the actual Holy and Sacred scriptures (KJB; **Pro.** 20:1; 31:3-5; (Christians, whom are all “kings” & “priests” (**Exo.** 19:6; **Lev.** 10:9; **Isa.** 28:7; **Eze.** 44:21; **1 Pet.** 2:9; **Rev.** 1:6, 5:10 KJB), even “princes of the sanctuary” (**Isa.** 43:28 KJB), whom all serve, by faith, in the ongoing Heavenly sanctuary (**Heb.** 8:1-2 KJB) services right now (**Lev.** 10:9-11 KJB), and so Christians are to never drink alcohol either, lest they drink, and also “forget the law, and pervert the judgment of any of the afflicted” (**Pro.** 31:5 KJB). “Ye cannot drink the cup of the Lord, and the cup of devils ...” (**1 Cor.** 10:21 KJB), as “Belial” (**Deu.** 13:13; **Jdg.** 19:22, 20:13; **1 Sam.** 1:14-16, 2:12, 10:27, 25:25, 30:22; **2 Sam.** 23:6; **1 Kin.** 21:10,13; **2 Chr.** 13:7; **2 Cor.** 6:15 KJB), and God is “not the author of confusion” (**1 Cor.** 14:33 KJB), and real scripture “cannot be broken” (**Jhn.** 10:35 KJB).

Should the Apocryphal texts be accepted in the place of all of the plain scriptures of the Bible (KJB, Masoretes, GNT TR) and such plain texts as **Pro.** 20:1 KJB?

Proverbs 20:1 KJB - Wine *is* a mocker, strong drink *is* raging: and whosoever is deceived thereby is not wise.

The Roman Catholic texts do not merely contain themselves to **66** Books (as of the KJB), but include their deutero-canonical, 7 additional texts (and portions): Tobit, Judith, Baruch, Ecclesiasticus, Wisdom, I & II Maccabees (excluding III & IV Maccabees), as well as Greek textual lines added to Esther & Daniel (the prayer of Azariah and the Song of the Three Holy Children, and chapters 13 (Susanna) & 14 (Bel and the Dragon)), and in ‘orthodoxical’ texts (Prayer of Manasseh, 1 & 2 Esdras, III & IV Maccabees, Psalm 151).

So, do those texts belong to the Canon (collection of Biblical, Holy Spirit Inspired, texts), or not? How can one know? The Bible defines itself:

The Bible, is self-contained, and defines its own terms, as given by God (**Isa.** 8:20; **1 Pet.** 4:11; **Jhn.** 10:35 KJB). The Bible shows that there are 66 ‘books’:

[1] **Psa.** 77:13, 119:105 KJB. The way (**Jhn.** 14:6 KJB) of God is in the sanctuary. The word of God is likened unto a “lamp” and the 7 Lamp Candlestick of God, as described by the Bible shows it is made of 66 components, “bowls”, “almonds”, “knops”, (**Exo.** 25:31-40, 37:17,20-22 KJB).

Psalms 119:105 KJB - NUN. **Thy word is a lamp** unto my feet, and **a light** unto my path.

Psalms 77:13 KJB - **Thy way, O God, is in the sanctuary**: who *is so great a God as our God?*

Exodus 25:31 KJB - And thou shalt make a candlestick *of* pure gold: *of* beaten work shall the candlestick be made: his shaft, and **his branches**, his **bowls**, his **knops**, and his **flowers**, shall be of the same.

Exodus 25:32 KJB - And **six branches** shall come **out of the sides of it**; three branches of the candlestick out of the one side, and three branches of the candlestick out of the other side:

Exodus 25:33 KJB - **Three bowls made like unto almonds**, *with a knop and a flower* in one branch; and three bowls made like almonds in the other branch, *with a knop and a flower*: so in the six branches that come out of the candlestick.

Exodus 25:34 KJB - And **in the candlestick shall be four bowls made like unto almonds**, *with their knops and their flowers*.

Exodus 25:35 KJB - And *there shall be* a knop under two branches of the same, and a knop under two branches of the same, and a knop under two branches of the same, according to the six branches that proceed out of the candlestick.

Exodus 25:36 KJB - Their knops and their branches *shall be* of the same: all it shall be one beaten work *of* pure gold.

Exodus 25:37 KJB - And thou shalt make **the seven lamps thereof**: and they shall light the lamps thereof, that they may give light over against it.

[1] Knops per side (6) branch x 3 = 18

[2] Flowers per side (6) branch x 3 = 18

[3] Bowls per (6) branch x 3 = 18

[4] 6 side branches (3 of each knop, flower and bowl per (thus 9)) = 54

[5] 1 central (branch) stock (4 knops, 4 flowers, 4 bowls) = 12

[6] Total = 18 + 18 + 18 + 12 = 66 (word = lamp) parts (books).

[2] The word of God is likened unto bread; **Deu.** 8:3; **Mat.** 4:4; **Luk.** 4:4 KJB; &c. and the sanctuary (**Psa.** 77:13 KJB) houses the table of shewbread, upon which sits 2 stacks of 6 loaves, 6,6 (**Lev.** 24:6 KJB). The Table of shewbread is a symbol of God's throne in the holy place, and thus both places, represent the seat of the Father (whom Jesus lives by, **Jhn.** 6:57a KJB), and a place for the Son (whom Christians are to live by; **Jhn.** 6:57b KJB). 6 is also the number of man (**Gen.** 1:24-31 KJB), one for mankind in general (Adam the first; **1 Cor.** 15:45 KJB), and one for the God-man - Jesus (the last Adam; **1 Cor.** 15:45; **1 Tim.** 3:16; **Rev.** 3:21 KJB).

Deuteronomy 8:3 KJB - And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the LORD doth man live.

Matthew 4:4 KJB - But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

Luke 4:4 KJB - And Jesus answered him, saying, It is written, That man shall not live by bread alone, but by every word of God.

Psalms 77:13 KJB - Thy way, O God, is in the sanctuary: who is so great a God as our God?

Leviticus 24:6 KJB - And thou shalt set them in two rows, six on a row, upon the pure table before the LORD.

1 Kings 7:48 KJB - And Solomon made all the vessels that *pertained* unto the house of the LORD: the altar of gold, and the table of gold, whereupon the shewbread was,

6,6 (Word of the Father the Son lives by) (Word of the Son His followers live by).

[3] The book of **Isaiah** the (gospel) Prophet, called the 'mini-Bible', is also divided into 66 chapters, and what is specially defining here is that in **Isa.** 1:2 KJB, it speaks of the old earth (just as the first book of the Bible does; **Gen.** 1:1 KJB, &c.), and in **Isa.** 40:3-4 KJB it speaks of the prophet John the Baptist, first mentioned in the 40th book of the Bible, **Mat.** 3:3 KJB. In **Isa.** 66:22-23 KJB, it speaks of the New Heavens and New Earth, just as does the last (66th) book of the Bible does; **Rev.** 21-22 KJB.

Isaiah 1:2 KJB - Hear, O heavens, and give ear, O earth: for the LORD hath spoken, I have nourished and brought up children, and they have rebelled against me.

Genesis 1:1 KJB - In the beginning God created the heaven and the earth.

Isaiah 40:3 KJB - The voice of him that crieth in the wilderness, Prepare ye the way of the LORD, make straight in the desert a highway for our God.

Isaiah 40:4 KJB - Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain:

Matthew 3:3 KJB - For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

Isaiah 66:22 KJB - For as **the new heavens and the new earth**, which **I will make**, shall remain before me, saith the LORD, so shall your seed and your name remain.

Isaiah 66:23 KJB - And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the LORD.

Revelation 22:1 KJB - And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.

Revelation 22:2 KJB - In the midst of the street of it, and on either side of the river, *was there* the tree of life, which bare twelve *manner of* fruits, *and* yielded her fruit every month: and the leaves of the tree *were* for the healing of the nations.

Revelation 22:3 KJB - And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him:

Revelation 22:4 KJB - And they shall see his face; and his name *shall be* in their foreheads.

Revelation 22:5 KJB - And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.

66 chapters in **Isaiah**, Original creation to Messiah to New Heavens & Earth shows a pattern for 66 books in the Bible.

[4] The standard of Judgment according to Paul by the Holy Ghost (**2 Cor.** 11:24; based in **Deu.** 25:3 KJB, and so as not to exceed unto 40, they stopped at 39) was 40 stripes save (minus) one, which is 39. There are 39 OT books, being the standard (the limit) of judgment, the Law of God. The number 39 is also 3 (the number of sufficiency) times (multiplied by) 13 (the number of overturning; **Gen.** 14:4 KJB). The New Testament is 27 books, which is 3^3 (3 to the third power), and the number 3 in scripture (beginning in **Genesis**) is the number of sufficiency, and so, it is all sufficient for the Gospel as given by Godhead.

Take for instance the “Godhead”, or the eternal Heavenly Trio; those harmonious Persons / Beings that act in perfect concert as a musical chord together; that of the Father, & of the Son, & of the Holy Ghost / Spirit. These Three “are one” (**1 Jhn.** 5:7 KJB), which means **not** a singularity of Person or Being or even “substance” or “essence”, but rather that they “agree in one” (**1 Jhn.** 5:8 KJB). They are sufficient in & of themselves (**Isa.** 6:3; **Rev.** 4:8 KJB), & need nothing outside of themselves (**Ecc.** 4:12 KJB), & they are the sufficiency for all Christians (**2 Cor.** 3:5 KJB).

Consider also that one of the very first set of three in the Bible, is found in **Genesis** 2, wherein God rested “the seventh day”, and this is stated three times (**Gen.** 2:2a,b, 2:3 KJB). Seven days was sufficient for the creation of the earth and all in it, and the rest by JEHOVAH Elohiym on the 7th day is sufficient for all. **Genesis** (even unto **Revelation**) is replete with sets of threes of sufficiency:

- [1] “God said” (The Father; **Gen.** 1:3 KJB),
- [2] “God made” (the Son; **Gen.** 1:7 KJB),
- [3] “God saw” (the Holy Ghost; **Gen.** 1:18 KJB).

- [1] “the grass” (**Gen.** 1:11a KJB),
- [2] “the herb yielding seed” (**Gen.** 1:11b KJB),
- [3] “the fruit tree yielding fruit after his kind” (**Gen.** 1:11c KJB). Sufficient vegetation, central to was the Tree of Life, being comprised of the ‘Tree, Fruit, & Seed’.

- [1] “greater light” (sun; **Gen.** 1:16a KJB),
- [2] “lesser light” (moon; **Gen.** 1:16b KJB),
- [3] “the stars (local planets & stars; **Gen.** 1:16c; **2 Kin.** 23:5 KJB) also”. Sufficient natural light for the natural things.

- [1] “the dry land Earth” (**Gen.** 1:10a KJB),
- [2] “the gathering together of the waters called he Seas” (**Gen.** 1:10b KJB),
- [3] “the firmament Heaven” (**Gen.** 1:8 KJB); all three also known as the ‘land, sea & air’, or ‘solid, liquid, gas’. Sufficient habitat.

- [1] “man” (Adam),
- [2] “woman” (Eve) united in marriage by
- [3] “God” (**Mat.** 19:6; **Mar.** 10:9 KJB); the sufficient household (**Gen.** 2:24; **Mat.** 19:5; **Mar.** 10:7; **Eph.** 5:31 KJB).

- [1] time (**Gen.** 1:14 KJB),
- [2] space (spatial, area),
- [3] matter (**Gen.** 1:1 KJB). Sufficient universe / world.

- [1] past,
- [2] present,
- [3] future (**Gen.** 1:14; **Rev.** 1:4,8, 4:8 KJB, “was ... is ... and is to come”) (**Ecc.** 1:9, 3:15 KJB). Sufficient time.

- [1] “length” (**Gen.** 6:15a KJB),
- [2] “breadth” (width; **Gen.** 6:15b KJB),
- [3] “height” (**Gen.** 6:15c KJB). Sufficient space.

Another instance is found in that Noah had “three sons” (**Gen.** 6:10, 9:19 KJB), with their “three wives” (**Gen.** 7:13 KJB), which was sufficient to repopulate the whole earth (**Gen.** 6:18, 7:1,3,7,13,23, 8:16-19, 9:1,7-17, 10:1,5,32, 11:1; **1 Chr.** 1:4; **2 Pet.** 2:5 KJB).

There is also the three component parts to the Tabernacle / Sanctuary / Temple, or House of God, first found explicitly mentioned in **Exodus**, though there are allusions to such in **Genesis** in the Garden of Eden on earth to be sure.

- [1] The outer-court (courtyard; **Exo.** 27:9 KJB; &c.),
- [2] Holy Place (**Exo.** 26:33a KJB),
- [3] Most Holy Place (**Exo.** 26:33b KJB). Sufficient for the irreducible plan of salvation/redemption to be made known in type.

As a New Testament example, Paul’s missionary journeys were also three, which were sufficient to establish the churches (**Act.** 15:4, 16:5 KJB):

2 Corinthians 13:1 KJB - This *is* the third *time* I am coming to you. In the mouth of two or three witnesses shall every word be established.

For more examples see this author's work "The Seven Trumpets of Revelation – God's Great trump".

39 OT Books (3 x 13).

[5] Additionally, there are other evidences that point to the exact books contained in the OT and NT that is in the KJB.

Josephus:

"... We have but twenty-two [books] containing the history of all time, books that are justly believed in; and of these, five are the books of Moses, which comprise the law and earliest traditions from the creation of mankind down to his death. From the death of Moses to the reign of Artaxerxes, King of Persia, the successor of Xerxes, the prophets who succeeded Moses wrote the history of the events that occurred in their own time, in thirteen books. The remaining four documents comprise hymns to God and practical precepts to men (William Whiston, trans., Flavius Josephus against Apion, Vol. I, in Josephus, Complete Works, Grand Rapids: Kregel, 1960, p. 8). ..." -
<https://blogs.blueletterbible.org/blb/2012/05/29/josephus-historical-evidence-of-the-old-testament-canonical/>

Laodicea:

NPNF2-14. The Seven Ecumenical Councils - Christian Classics Ethereal Library

"... Canon LX.

These are all the books of Old Testament appointed to be read: 1, Genesis of the world; 2, The Exodus from Egypt; 3, Leviticus; 4, Numbers; 5, Deuteronomy; 6, Joshua, the son of Nun; 7, Judges, Ruth; 8, Esther; 9, Of the Kings, First and Second; 10, Of the Kings, Third and Fourth; 11, Chronicles, First and Second; 12, Esdras, First and Second; 13, The Book of Psalms; 14, The Proverbs of Solomon; 15, Ecclesiastes; 16, The Song of Songs; 17, Job; 18, The Twelve Prophets; 19, Isaiah; 20, Jeremiah, and Baruch, the Lamentations, and the Epistle; 21, Ezekiel; 22, Daniel.

And these are the books of the New Testament: Four Gospels, according to Matthew, Mark, Luke and John; The Acts of the Apostles; Seven Catholic Epistles, to wit, one of James, two of Peter, three of John, one of Jude; Fourteen Epistles of Paul, one to the Romans, two to the Corinthians, one to the Galatians, one to the Ephesians, one to the Philippians, one to the Colossians, two to the Thessalonians, one to the Hebrews, two to Timothy, one to Titus, and one to Philemon. ..." -
<https://www.ccel.org/cCEL/schaff/npnf214.viii.vii.iii.lxv.html>

An Introduction to the Critical Study and Knowledge of the Holy Scriptures. by Thomas Hartwell Horne, B.D. of Saint John's College, Cambridge; rector of the United Parishes of Saint Edmund the King and Martyr and Saint Nicholas Acons, Lombard Street; Prebendary of Saint Paul's; New Edition, from the Eighth London Edition, Corrected and Enlarged. Illustrated with numerous maps and fac-similies of Biblical Manuscripts. Volume I. Philadelphia: Published by J. Whetham & Son, 144 Chestnut Street. Stereotyped by L. Johnson. 1841.; page 426 (left column)

“... [page 426] The apocryphal books were not admitted into the canon of Scripture during the first four centuries of the Christian church. They are not mentioned in the catalogue of inspired writings made by Melito, bishop of Sardis, who flourished in the second century, nor in those of Origen, in the third century, of Athanasius, Hilary, Cyril of Jerusalem, Epiphanius, Gregory Nazianzen, Amphilochius, Jerome, Rufinus, and others of the fourth century; nor in the catalogue of canonical books recognized by the Council of Laodicea, held in the same century, whose canons were received by the Catholic Church; so that, as Bishop Burnet well observes, “we have the concurring sense of the whole church of God in this matter.” To this decisive evidence against the canonical authority of the apocryphal books, we may add that they were never read in the Christian church until the fourth century, when, as Jerome informs us, they were read “for example of life and instruction of manners, but were not applied to establish any doctrine;” and contemporary writers state that although they were not approved as canonical or inspired writings, yet some of them, particularly Judith, Wisdom, and Ecclesiasticus, were allowed to be perused by catechumens. As proof that they were not regarded as canonical in the fifth century, Augustine relates that when the book of Wisdom was publicly read in the church, it was given to the readers or inferior ecclesiastical officers, who read it in a lower place than those books which were universally acknowledged to be canonical, which were read by the bishops and presbyters in a more eminent and conspicuous manner. To conclude: Notwithstanding the veneration in which these books were held by the Western Church, it is evident that the same authority was never ascribed to them as to the Old and New Testament; until the last Council of Trent, at its fourth session, presumed to place them all (excepting the prayer of Manasseh and the third and fourth books of Esdras) in the same rank with the inspired writings of Moses and the prophets. ...” - <https://archive.org/stream/anintroductiont07horngood#page/n459/mode/1up>

Sam Gipp’s – The Answer Book (Online edition), Question 34; Answer; On the Apocrypha, and the reasons they are not accepted as “canon”:

“... [Question 34; Answer] 1. Not one of them is in the Hebrew language, which was alone [a little Syriac / Chaldee in Daniel, etc.] used by the inspired historians and poets of the Old Testament.

2. Not one of the writers lays any claim to inspiration.
3. These books were never acknowledged as sacred Scriptures by the Jewish Church, and therefore were never sanctioned by our Lord.
4. They were not allowed a place among the sacred books, during the first four centuries of the Christian Church.
5. They contain fabulous statements, and statements which contradict not only the canonical Scriptures, but themselves; as when, in the two Books of Maccabees, Antiochus Epiphanes is made to die three different deaths in as many different places.

[see also Ecclesiasticus contains erroneous statements (which also contradict actual scripture) such as in Sirach / Ecclesiasticus 3:3,30, 12:4-7, etc. (“The Son of Sirach (Sir 46:20) attributes to Samuel what was done by the evil spirit raised by wicked devices (1 S. 28:11), falsely speaks of Elijah’s bodily return (Sir. 48:10), and excuses his oversights in the prologue.” - Apocrypha Article 4 – Select Contradictions in the Apocrypha – Dr. C. Matthew McMahon | Reformed Theology at A Puritan’s Mind] - <https://www.apuritansmind.com/apologetics/apocryphamainpage/apocryphaarticle4/>

6. It inculcates doctrines at variance with the Bible, such as prayers for the dead and sinless perfection.
7. It teaches immoral practices, such as lying, suicide, assassination and magical incantation. ...” - <https://web.archive.org/web/20120217180821/https://samgipp.com/answerbook/?page=34.htm>

CHAPTER 6

A Global Pandemic

Alcohol, by any means, has been a burden to every people that have taken it up as a beverage, past time, recreational drink, or habit in their daily lives. It has brought degeneracy, disease, disability, disaster, and even death. According to the National Institute on Alcohol Abuse and Alcoholism (a U.S. government health-watch organization):

“Global Burden

Updated: May 2023

Spanish / En español

Globally, alcohol misuse was the seventh-leading risk factor for premature death and disability in 2016.¹

In 2016, alcohol misuse was the leading risk factor for death and disability among people ages 15 to 49.¹

In 2016, approximately 14.0% of total deaths among people ages 20 to 39 were alcohol attributable.²

In 2016, of all deaths attributable to alcohol consumption worldwide, 28.7% were due to injuries, 21.3% were due to digestive diseases (primarily cirrhosis of the liver and pancreatitis), 19.0% were due to cardiovascular diseases, 12.9% were due to infectious diseases (including tuberculosis, pneumonia, and HIV/AIDS), and 12.6% were due to cancers (most prominently those of the upper aerodigestive tract).²

In 2016, 5.1% of the burden of disease and injury worldwide (132.6 million disability-adjusted life years) was attributable to alcohol consumption.³

Alcohol contributes to more than 200 diseases and injury-related health conditions. Source: WHO, 2018

In 2018, the World Health Organization (WHO) reported that alcohol contributed to more than 200 diseases and injury-related health conditions, including liver diseases, road injuries, violence, cancers, cardiovascular diseases, suicides, tuberculosis, and HIV/AIDS.³

In 2019, alcohol use was the leading risk factor for attributable burden of disease among people ages 25 to 49, the second-leading risk factor among ages 10 to 24, and the ninth-leading risk factor among all ages.⁴

In 2019, alcohol use accounted for 2.07 million deaths of males and 374,000 deaths of females, globally.⁴

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Alcohol has a dangerous and terrible result upon the body and all of its organs, including the ones responsible for maintaining health and awareness:

“... Alcohol and the Human Body

Updated: April 2024
Spanish / En español

Alcohol and the human body. In 2022, of the 98,457 liver disease deaths among people ages 12 and older, 46.0% involved alcohol. Source: CDC WONDER, 2024.

Of the 98,457 liver disease deaths among people ages 12 and older in 2022, 46.0% involved alcohol. Among males, 60,412 liver disease deaths occurred, with 48.6% involving alcohol. Among females, 38,063 liver disease deaths occurred, with 41.8% involving alcohol.¹

Among all cirrhosis deaths in 2019, 50.3% were alcohol related. The percentage of alcohol-associated cirrhosis deaths was highest (at 80.9%) among adults ages 25 to 34, followed by adults ages 35 to 44 (at 75.4%).²

The number of patients with alcohol-associated liver disease (ALD) who were listed for liver transplant increased by 63% from 2007 to 2017.³ In 2016, ALD replaced hepatitis C virus infection as the leading cause of liver transplantation due to chronic liver disease.⁴

In patients with severe alcohol-associated hepatitis, the prognosis is poor. Mortality is 20-40% within 3 months of diagnosis, and up to 70% for the subset of diagnosed patients who don't respond to corticosteroids.⁵

Recent estimates for the United States indicate that 5.6% of cancer cases and 4.0% of cancer deaths are attributable to alcohol consumption.⁶

Research has shown that people who misuse alcohol have a greater risk of liver disease, heart disease, depression, stroke, and stomach bleeding, as well as cancers of the oral cavity, esophagus, larynx, pharynx, liver, colon, and rectum.⁷⁻¹⁰ These individuals may also have problems managing conditions such as diabetes, high blood pressure, pain, and sleep disorders. Misusing alcohol may also increase the likelihood of unsafe sexual behavior.

Alcohol consumption is associated with increased risk of drowning and injuries from violence, falls, and motor vehicle crashes.¹¹⁻¹⁴ Alcohol consumption is also associated with an increased risk of female breast cancer, oropharyngeal cancer, esophageal cancer (especially in individuals who inherit a deficiency in an enzyme involved in alcohol metabolism), and harmful medication interactions.^{10,15-20} Alcohol consumption has been linked to risk for fetal alcohol spectrum disorders in the offspring of women who consume alcohol during pregnancy.²¹

The NIAAA Healthcare Professional's Core Resource provides additional information about the effects of alcohol on the human body.

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Even in the smaller places of the earth, such as the Pacific Islands, there is an epidemic of the suffering that alcohol brings in its tsunami wake, and this author having spent 5 years on the island of American Samoa (Malo lava!), has witnessed it, and testifies of the local reports there, as well as in Western Samoa (Apia, Upolu, &c):

““Alcohol is literally killing our people”.

The somber words of Samoa’s Police Commissioner as he contemplated three alcohol related deaths at the beginning of the New Year holidays.” – January 1, 2021 - <https://www.talanei.com/2021/01/01/four-deaths-in-samoa-on-new-years-day/>

[Starkist Deaths] Lafua is charged with 4 counts of homicide by vehicle and 4 counts of driving while under the influence of alcohol causing death ...” - Wed, 12/22/2021 - 11:34am By Ausage Fausia - <https://www.samoanews.com/local-news/driver-death-car-faces-15-criminal-counts-and-52-years-tcf>

“Pago Pago, AMERICAN SAMOA — A male passenger arrested for consuming alcohol on an aiga bus last month is now charged with violating local drug laws ...” - Tue, 05/18/2021 - 1:13pm By Ausage Fausia - <https://www.samoanews.com/local-news/woman-reports-drinking-and-groping-aiga-bus-pot-found-later>

“Punipuao pled guilty to the initial charge under a plea agreement with the government. With his guilty plea, Punipuao admits that on the night of Jan. 9, 2020 he operated a motor vehicle while his license was permanently suspended by the District Court.

He had been convicted of driving under the influence three times previously. ...” - Thu, 04/16/2020 - 2:10pm By Ausage Fausia - <https://www.samoanews.com/local-news/man-going-jail-after-driving-his-mother-doctor-his-license-was-permanently-suspended>

“Apia, SAMOA — Driving Under the Influence of alcohol was the second highest type of charge laid by Samoa Police in 2020.

Responding to questions from Samoa Global News, Police Commissioner Su’ a Fuiavailiili Egon Keil confirmed that Samoa Police made 3,704 arrests in 2020.

523 of those were DUI charges, second only to assault which tops the list with 593 charges," - Sun, 01/10/2021 - 12:42pm - <https://www samoanews.com/regional/samoa-cops-also-battle-drunk-driving>

"The reported incidents of driving under the influence (D.U.I) have fluctuated over the period of 2009-2013.

"In 2009, there were two reported incidences of D.U.I, which increased to 32 in 2010. In 2012 there were 91 reported cases of D.U.I, whereas in 2014 there was a dramatic increase of 170% in this type of offending to 245 reported cases. ..." - By Joyetter Feagaimaali'i-Luamanu

25 May 2017, 12:00AM - <https://www samoabobserver.ws/category/samoa/14889>

Alcohol has so much affected the youth of the world, and especially those of the United States of America, that mothers of children injured, damaged or killed through, or by, alcohol have come together and formed a coalition of Mothers Against Drunk Driving (MADD) - <https://www madd org/>

The medical field has long known of the deleterious effects and accumulation of alcoholic related injury and damage to bodily organs:

"Alcohol

Agatha M. Thrash, M.D.
Preventive Medicine

Alcohol injures every cell it touches. It interferes with the enzyme system of cells, and is classed as a poison by physicians and pharmacologists. It is as reasonable to take some other poison such as arsenic, cyanide, or strychnine as to take alcohol. Even though drinking is a commonplace practice, we should train ourselves to feel uneasy or even shocked when somebody takes a drink. It should seem strange. Now that everybody's health is everybody else's business, with Medicare, etc., each of us has both a personal and financial interest in the health of others.

Alcohol causes a reduction in muscular coordination. In competitive sports, alcohol is known to interfere significantly with the performance of the athlete. And of course, any person is far less skillful in the operation of a motor vehicle, even the day after alcohol has been taken. One of the little-known injuries of alcohol is that it causes clustering of red blood cells which block tiny blood capillaries, resulting in a reduction of blood to the brain and muscles, and reduced muscular coordination, mental activity, and an impairment of judgment.

Since alcohol directly damages brain cells, learning, in those who drink, is decreased. The injured brain cells are unable to form the protein material needed for the formation of "memory particles." Memory is further decreased because alcohol interferes with dream time. It is during dreaming that material is stored away in the memory. The nerves are injured by alcohol, making them less able to respond to stimuli. Every pathologist knows that when he opens the cranium of a person who is a chronic alcoholic, he must be prepared to step aside so as not to get splashed by the large quantity of fluid that has replaced the substance of the brain which was lost by alcohol damage. It has been estimated that each time one becomes intoxicated he loses about 10,000 brain cells. Since we have many billions of brain cells, many years of drinking pass before the loss is obvious, but eventually there is a sufficient loss that the diminished substance of the brain can be detected even with the naked eye - quite a loss!

A most serious influence of alcohol is on the unborn child. Even small amounts of regular drinking can result in observable deficiencies in the child. The development of the brain is severely affected; various other tissues, the facial bones, the eyes, teeth, and skin may be affected. The FDA is considering requiring a warning label on each liquor bottle against its use in pregnancy.

Using alcohol causes an increase in all kinds of diseases of the digestive tract, ranging from esophagitis, gastritis, and peptic ulcer to colon disease and cancer of the rectum. There is a great increase in liver malfunction, even if one drinks "only socially." Not only is there an increase in cirrhosis, the classic end-stage of liver damage from alcohol, but many of the ordinary functions of the liver are altered, such as blood clotting, production of antibodies, and the preparation of raw products for the formation of a variety of essential hormones and chemicals for the body.

The heart is specifically injured by alcohol. "Beer drinker's heart" is a common term among physicians. Sophisticated tests can show definite signs of heart muscle injury by a single ounce of 90-proof whiskey. The myth that light social drinking is innocuous has been laid to rest. Many tissues are singled out for injury by alcohol. Not only is heart muscle damaged, but so are skeletal muscles. Muscular strength gradually decreases among those who drink alcohol. Even bone weight is reduced by habitual drinking. By X-ray, an alcoholic may appear to be a decade or two older than his age, because of loss of bone density. The pancreas is also specifically damaged, making diabetes, reactive hypoglycemia, pancreatitis, and other diseases of the pancreas more common among drinkers. Pancreatitis rarely occurs except in those who drink.

Alcohol has long been thought to enhance libido and sexual prowess. This myth probably arose from its effect on judgment and inhibitions. It is well recognized now that chronic alcohol use is a major cause of impotence and decreased libido. As a physician and counselor, I recommend a pattern of total abstinence from alcohol. How could any person ever recommend taking a poison!

Contact Us For More Information

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Call 1-334-855-4764

www.ucheepines.org " - <https://www.ucheepines.org/counseling-sheets/alcohol>

Yet, there are ways to recover:

"12 Steps to Recovery

Agatha M. Thrash, M.D.

Preventive Medicine

The following covenant is based upon the 12-step program of Alcoholics Anonymous and is useful in correcting any unwanted obsessive, compulsive, or habitual behavior.

MY COVENANT WITH GOD

In order to receive God's help, I must realize my weakness and deficiency and apply my mind to the great change to be done in me. I must arouse to earnest and persevering prayer and effort. Wrong habits and customs must be shaken off. It is only by determined endeavor to correct these errors and to conform to right principles that the victory can be gained.

1. I recognize my helpless and hopeless condition, and that my life is out of control in regard to (temper, gossip, food, alcohol, tobacco, caffeine, drugs, etc.).
2. If there is help for me it can come only through You who can give me a balanced Christian life.
3. Therefore, I throw myself on Your mercy to take my will and my life. Take my will for I am willing to be made willing to change.
4. Help me, Loving Father, to search my mind for any sin that will separate me from You. Help me to have the revelation by Your Holy Spirit of all my hidden sins and defects.
5. Help me to call my sins fearlessly by their exact names.
6. Make me entirely ready to have You remove all these defects of character and my sins and compulsions which I do from habit.
7. Help me, Father, to work tirelessly with You to remove my shortcomings and mold my life over again.
8. I cannot remember everyone I have harmed, and I am asking You to make me remember and be willing to make amends to them all.
9. I shall, with Your help, courageously go to meet such people wherever possible and confess my wrong dealing with them and repair that damage, except when to do so would injure them or others.
10. I am continuing to take personal inventory, and when I am wrong, promptly to admit it.
11. I am seeking through prayer, Bible study, and meditation to improve my conscious contact with You. I am praying only for knowledge of Your will and for my ability to take hold of His grace to carry it out.
12. I am praying for a spiritual awakening as the result of these steps. I am trying to carry this message to others and to practice these principles in all my situations and relationships. ..." - <https://www.ucheepines.org/counseling-sheets/12-steps-to-recovery>

There are also other type programs, methods that people may find useful - <https://www.niaaa.nih.gov/publications/brochures-and-fact-sheets/treatment-alcohol-problems-finding-and-getting-help> Yet, there is also help from Heaven for those who are suffering from alcohol poisoning, alcoholism, abuse from an alcoholism:

Romans 10:13 KJB - For **whosoever shall call upon the name of the Lord [Jesus] shall be saved.**

John 8:31 KJB - Then said **Jesus** to those Jews which believed on him, **If ye continue in my word, then are ye my disciples indeed;**

John 8:32 KJB - And **ye shall know the truth, and the truth shall make you free.**

John 8:36 KJB - If **the Son therefore shall make you free, ye shall be free indeed.**

Be born again of the water and of the Holy Spirit, and put away the Alcohol, and the false and unclean spirits. Why? Those who are drinking alcohol, and do not give up that sin, will accept the false doctrines (teachings, for they drink and “forget the Law” – Pro. 31:4 KJB) of Romanism, and accept the Mark of the Beast, simply to continue to satisfy their lusts, their stomach.

Revelation 14:8 KJB - And there followed another angel, saying, **Babylon is fallen, is fallen**, that great city, **because she made all nations drink of the wine** of the wrath of her fornication.

Revelation 18:3 KJB - For **all nations have drunk of the wine of the wrath of her fornication**, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.

1 Corinthians 6:13 KJB - **Meats for the belly**, and **the belly for meats**: but **God shall destroy both it and them**. Now the body *is* not for fornication, but for the Lord; and the Lord for the body.

Philippians 3:19 KJB - **Whose end is destruction, whose God is their belly**, and **whose glory is in their shame**, who mind earthly things.)

Notice the language, and the very character of alcohol, and with whom it is associated with in the scriptures:

Proverbs 20:1 KJB - **Wine is a mocker**, strong drink *is* raging: and whosoever is deceived thereby is not wise.

Matthew 27:29 KJB - And when they had platted a crown of thorns, they put *it* upon his head, and a reed in his right hand: and they bowed the knee before him, and **mocked him**, saying, Hail, King of the Jews!

Deuteronomy 32:32 KJB - **For their vine is of the vine of Sodom**, and **of the fields of Gomorrah: their grapes are grapes of gall, their clusters are bitter**:

Psalms 69:21 KJB - **They gave me also gall for my meat**; and **in my thirst they gave me vinegar to drink**.

Matthew 27:34 KJB - **They gave him vinegar to drink mingled with gall**: and when he had tasted *thereof*, **he would not drink**.

Proverbs 23:32 KJB - **At the last it biteth like a serpent**, and **stingeth like an adder**.

Proverbs 23:33 KJB - Thine eyes shall behold strange women, and **thine heart shall utter perverse things**.

John 19:1 KJB - Then Pilate therefore took Jesus, and **scourged him**.

Deuteronomy 32:33 KJB - **Their wine is the poison of dragons**, and **the cruel venom of asps**.

Hebrews 11:36 KJB - And others had trial of **cruel mockings and scourgings**, yea, moreover of **bonds and imprisonment**:

Proverbs 23:29 KJB - Who hath woe? who hath sorrow? who hath contentions? who hath babbling? **who hath wounds without cause?** who hath redness of eyes?

Matthew 27:4 KJB - Saying, I have sinned in that **I have betrayed the innocent blood.** And they said, What *is that* to us? see thou *to that.*

Isaiah 5:20 KJB - **Woe unto them that call evil good, and good evil;** that **put darkness for light,** and **light for darkness; that put bitter for sweet, and sweet for bitter!**

John 10:20 KJB - And many of them said, He hath **a devil,** and **is mad;** why hear ye him?

Who is ...

- ... the “adder”?
- ... the “serpent”?
- ... the “asp”?
- ... the “Dragon”?
- ... the one who as a “raging” beast?
- ... is “bitter” as “gall”, choking as the “vine of Sodom”, and wicked as “Gomorrah”?
- ... the one which “mocks”?
- ... the one which gave “wounds without cause”?
- ... the one who is “cruel”?
- ... the one who “poisons” with his “venom”?
- ... the one who “deceives”?
- ... the one who “stings” with “death”?



Isaiah 28:15 KJB - Because ye have said, We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves:

Here is the cure for every “woe”:



John 19:30 KJB - When **Jesus therefore had received the vinegar**, he said, It is finished: and he bowed his head, and gave up the ghost.

[“received” is to take by the mouth, and Jesus ‘**tasted**’ (as with the tongue, not drank or swallowed) the “vinegar”, as it was held up to him on a pole of hyssop, as written: “filled a spunge with vinegar, and put it upon hyssop, and put it to his mouth” (**Jhn.** 19:29 KJB).]

Hebrews 2:9 KJB - But we see **Jesus**, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that **he by the grace of God should taste death for every man.**

Proverbs 8:36 KJB - But he that sinneth against me wrongeth his own soul: **all they that hate me [Jesus] love death.**

2 Corinthians 6:17 KJB - **Wherfore come out from among them, and be ye separate**, saith the Lord, and **touch not the unclean thing**; and **I [Jesus] will receive you,**

There is no need to swallow “down” the bitter poison of the dragon, that vile serpent of the pit of woe, ever again. Instead “drink ‘**up**’” the words of Jesus Christ in the true Bible (KJB) and restated (**Jhn.** 16:13 KJB) by the Holy Spirit given as a perfect gift from the Father in **Heaven** (**Jam.** 1:17 KJB). Oh, how JEHOVAH so loves each and every one who has strayed, and desires with the longing of an eternal heart for them to come back home whole, sound, healthy, and safe that they may be welcomed as precious children, free and unburdened by sin and its guilt, despair, and shame:

John 3:16 KJB - For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

CHAPTER 7

~ Testimony

One might think, how can anyone even begin to write about “wine” (alcoholic sense), especially if that person advocates, from the Christian and Bible perspective, that alcohol should not be consumed? They who ask might think to themselves, how could that author ever know in personal (rather than merely observational) experience? The same question would also apply upon the mention of the Roman Catholic faith in its teachings and practices and other like-systems. Well, this author was not always a teetotaler (no alcohol consumption, or abstinence from all alcoholic substances), and neither was always a Seventh-day Adventist (which transition by God’s grace through faith, in AD 2008; and would recommend to any reader the books, “Patriarchs And Prophets”, “Prophets And Kings”, “Desire of Ages”, “Acts of the Apostles” and “The Great Controversy”, along with “Steps to Christ” and “Ministry of Healing” (Ellen G. White), as well as “Truth Triumphant” (Benjamin G. Wilkinson) and “The Two Republics” (A.T. Jones) - https://archive.org/details/@its_adantageous).

In point of fact, this author was raised from birth as a Roman Catholic (for 30 years), ‘dunked as a child’, with ‘God-parents’, confirmed in youth, went to ‘mass’ weekly, partook of ‘communion / eucharist’ and drank from the ‘cup’ (alcohol, when of age (teenager)), had catechism classes, given a scapula to wear, a rosary from Rome, a St. Joseph’s Catholic Edition NAB (and incidentally was the first Bible ever read in entirety, including the ‘deutero-canonical’). I had always carried the ‘blue pieta book’ (and had it memorized) when I had received it at ‘confirmation’, and had been to several vigils, and even had a face to face auricular confession and not merely behind the veil. I had worked alongside those who served the local bishop in the city in which they lived (and whose aunts also served in specific ministries which were aided by this author, such as the ‘right to life chain’ [and even stood on street corners, and filled tens of thousands of letters for mailing, as well as I.T. for my aunt on occasion] and ‘maternity home’*), and even served (briefly) in a specialized Roman Catholic ministry* of which EWTN stated were ‘expert in their field’, whose patrons were regulars of ‘Mary Angelica’, which dealt with “Pilgrimages”, “Saints”, “Apparitions (of Mary)” and also “Eucharistic Miracles”. Many Catholic (Encyclopedia entries, CCC (Catechism), Canon Law (along with Canonist Lawyers), Encyclicals, Briefs, Bulls, &c.), ‘ECF’ and scholarly works (ie., Summa Theologiae (Thomas Aquinas), Civitate Dei (City of God; Augustine), certain apocrypha, pseudepigrapha, &c.) have been read. Most of this author’s family are still Roman Catholic to this day, some of whom thought, and even recommended at that time, that this author become a priest and go through training to take up ‘orders’. They are not faulted for what they do not know, and many of them live up to the light they have far better than people who have greater light and understanding in scriptural truth.

*Official names are withheld to protect those places and persons who still function in ministry in those areas from harassment, and also as to not provide any further advertisement for a system (Catholicism) no longer held in belief and practice by this author.

People are people, and the system of religion is the system of religion. The two are distinguishable, and all of this author’s works make such division. Take nothing personally if the one reading is still Roman Catholic. People are to be loved in Christ Jesus (**Mat.** 5:44; **Jhn.** 13:34-35, 15:12,17; **Rom.** 12:10, 13:8; **Gal.** 5:13; **Eph.** 4:2; **1 Thes.** 3:12, 4:9; **Heb.** 10:24; **1 Pet.** 1:22, 3:8; **1 Jhn.** 3:11,23, 4:7,11-12; **2 Jhn.** 1:5 KJB), but make no mistake, incorrect faith and practice (**Isa.** 8:20; **1 Pet.** 4:11 KJB) may be rebuked (**Luk.** 17:3; **1 Tim.** 5:20; **Jud.** 1:9; **Rev.** 3:19 KJB), reproved (**2 Tim.** 3:16-17 KJB) and hated (**Psa.** 119:104,128; **Mat.** 5:22; **Rev.** 2:6,15 KJB). Come out of that system. There is a far more perfect way (**Act.** 18:26 KJB).

What is the point of mentioning all of that? Well, it is to demonstrate that this author does not merely have observational experience (which is also true), but specifically does have personal hands-on life experience in not only the system of faith and practice as Roman Catholicism, but also in the matter of drinking alcoholic “wine” (and not merely at the “mass”, but at other functions as well, and other alcoholic substances, such as beer, liqueur, &c.). This author has never been “smashed”, or ever drank to the point of “blacking out”, or even truly ‘addicted’ to where the substance was required as a need, but has been (in the far distant past) inebriated to the point of incapacity to drive, and function normally (soberly). In every point of time in which alcohol was consumed, this writer testifies to the mind and body altering effects that begin nearly immediately. The mind slows and quiets a bit at first. The speech comes a bit slower (and the more one drinks the more slowly and slurred speech becomes), but the tongue is loosened so that talking is more prevalent, and the words generally unguarded in their spilling forth from their fountain, with some being ‘silly’ and ‘gregarious’, and at other times ‘angry’, ‘stinging’ or ‘bitter’ and ‘aloof’. The actions and movements take on a jelly-like slow-motion feel, and things seem heavier, as like ‘gravity’ was being cranked up a notch or two just at the local level of the individual. Tiredness washes over the whole system like a warm blanket that wraps itself around snugly, so that thoughts begin to tend to want to curl up and lie down to rest and not awake. While the internal health is not always immediately recognized as being directly affected right away, it is, however, often that the next day, or even just a few short hours after consummation, a headache ensues, pinging in the skull those echoing submarine tones which say dehydration is occurring throughout the body (even appearing in dryness of the lips), which is bringing a far worse collapse upon the whole system in the long run. **Pour out** ‘the drink’. **Smash** the chains.

This author personally knows of people who have been in car wrecks (one female teenager even flew through the front windshield and smashed their hands in the process, now having scars for life), been in accidents while working in construction or other jobs (rolled off a roof and fell to the ground), did foolish things (jumped off a bridge and broke their neck on a sand-bar, &c.), careers lost, relationships broken (family, friends, neighbours, co-workers, school-mates, &c.), abused their wife, husband, and / or children or relatives (verbally, physically, sexually), while under the influence of alcohol – also known in the vernacular, or colloquially, as ‘spirits’ (evil spirits familiar to some, indeed). The most devastating case, was of a close relative*, while in a state of depression, and drinking alcohol, tried to take their own life (cut jaggedly and diagonally across their wrists with a steak knife) and attempted to fight off the paramedics and police who arrived to help, but lived (by God’s grace) and has the scars, and less motor function, to this very day (and sadly, still has not be set free of the chains of alcohol – all who read this, **please pray right now** for this person to be saved, along with their family (wife and children)). Ask yourself, dear reader, what is the “fruit” of that tree? Life, or death? Joy, or sorrow? Happiness, or pain and suffering? Triumph, or total tragedy? For those who suffered (or are suffering even now) do not need even a bare moment to give an answer, and that, even without hesitation in the least. They know. They do not have to guess, surmise, or theorize. To such, it is a nightmare reality lived, or are in that living ‘hell’ right now. Jesus is the answer.

Anything which so affects the mind, as alcohol does, will likewise affect one’s relationship with God and mankind, even as the sure result which came of having eaten that original forbidden fruit. That which had been sown, was reaped in far greater quantity. One drink of alcohol could lead to such a terrible result that most simply choose not to think about that end before they partake of the beginning. Effect will follow the cause. One might say, none of those things have happened to themselves, but that is only because of the grace of God, in giving yet another opportunity to turn around right now. Sometimes the execution of the sentence of justice is long delayed, but make no mistake in thinking it shall never come. Once God steps aside in warning, who else will be there to deliver from the moment of sudden arrest? Certainly not the devil, for he will hand over the next drink with a cruel smile. The wages of sin is death (**Rom. 6:23 KJB**).

Just as Jesus knew what it was like to live in the likeness of sinful (fallen) flesh of mankind (**Psa.** 51:5; **Jhn.** 2:25; **Rom.** 8:3) and therefore can feel compassion on those in suffering (**Heb.** 2:18, 5:2 KJB), so this author knows what it is like to have partaken in alcohol, and in Roman Catholicism. Jesus says:

Revelation 18:2 KJB - And he cried mightily with a strong voice, saying, **Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.**

Revelation 18:3 KJB - **For all nations have drunk of the wine of the wrath of her fornication,** and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.

Revelation 18:4 KJB - And I heard another voice from heaven, saying, **Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.** (2 Cor. 6:17 KJB)

Revelation 18:5 KJB - For **her sins have reached unto heaven,** and God hath remembered **her iniquities.** (for Rev. 18:8 KJB, compare Lev. 21:9 KJB)

Revelation 18:8 KJB - Therefore shall **her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire:** for strong is the Lord God who judgeth her.

There are many other **powerful** resources, such as (“Lord [Jesus], save me.” – Mar. 14:30 KJB):

The Bible Wine Question. The Answer To The ‘Unanswerable’: Or An Exposure Of The Fallacies Of Three Irish Advocates (Professors Watts, Wallace And Murphy) And Eleven Syrian Witnesses; By Frederick Richard Lees -

<https://books.google.com/books?id=wG1GAAAAAYAAJ&printsec=frontcover#v=onepage&q&f=false>

Bible Wines: on, The Laws of Fermentation and Wines of the Ancients; by Rev. William Patton, D.D. -

<https://books.google.com/books?id=7AEAAAAAQAAJ&printsec=frontcover#v=onepage&q&f=false>

No Drinking - <http://www.nodrinking.com/some-ancient-wines-not-even-mildly-intoxicating/>

The Christian and Alcohol by Doug Batchelor - https://archive.org/details/amazing-facts-pocket-book-doug-batchelor-the-christian-and-alcohol_202301/mode/1up

Clean, Seven Steps to Freedom, by Rich & Susan Kollenberg - https://archive.org/details/amazing-facts-pocket-book-rich-susan-kollenberg-clean-seven-steps-to-freedom_202301/mode/1up

Clean, Seven Steps to Freedom – Workbook - https://archive.org/details/amazing-facts-work-book-rich-susan-kollenberg-clean-seven-steps-to-freedom-work-book_202301/mode/1up

Wine in the Bible, A Biblical Study on the Use of Alcoholic Beverages by Samuele Bacchiocchi -

https://archive.org/details/doctrine-alcohol-samuele-bacchiocci-wine_20230125/mode/1up

Hard Drugs Can Ruin You by Vance Ferrell - https://archive.org/details/sda-vance-ferrell-hard-drugs_202301/mode/1up

You Can Quit Tobacco by Vance Ferrell - https://archive.org/details/sda-vance-ferrell-you-can-quit-tobacco_202301/mode/1up